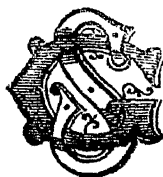


THE INDIAN TEACHERS IN CHINA

PHANINDRA NATH BOSE

Professor of History, Visvabharati, Santiniketan



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TO

DR. M. WINTERNITZ, PH. D.

VISITING PROFESSOR OF VISVABHARATI

PREFACE

I HAVE tried to demonstrate, in the following pages, India's relation with China, how Buddhism penetrated into China, how the Indian monks established cultural centres in China and influenced the Religion and Literature of China.

The book does not pretend to be an original contribution on the subject, but is a collection of available facts about Greater India in China. Original Chinese sources still remain to be ransacked by competent scholars.

My thanks are due to Mr. P. K. Mukerjee, Librarian, Visvabharati Library, for his kind help and to my publisher Mr. S. Genesan for bringing out this book.

Visvabharati
Shantiniketan

PHANINDRA NATH BOSE

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CHAPTER I

STUDIES IN CHINESE BUDDHISM

THE introduction of Buddhism in China brought the Indian Pandits and missionaries from their own native land to that celestial Empire. These Indian Pandits were inspired with the noble mission of preaching *Dhamma* far away from their own land among the people, who differed fundamentally from them in religion, language and race. Indian History has never cared to put in record the accounts of these noble sons of hers. It is, therefore, fortunate for us that the names and activities of these Indian Pandits have been preserved for us in the Imperial Annals and in the biographies of the Buddhist monks. As these

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Annals and biographies are written in the Chinese language, a systematic study of these Chinese sources, will enable us to give an interesting account of these Buddhist missionaries in China.

The question, which follows logically and naturally, is: How did this knowledge of Chinese Buddhism and of Indian missionaries come to be known to the Sinologists? CHINA, with its impenetrable wall on one side, and the sea on the other, had long been regarded as "the forbidden land." It had kept its doors closed to the western nations for many centuries. This is one of the reasons why the knowledge about CHINA—her people, her religion, and her literature—could not filter early into Europe.

References to China, however, in the Bible, in the works of STRABO, PLINY and other classical authors, are numerous, and were collected by N. de KHANIKOFF in his *Lettre au rédacteur du Journal Asiatique*, in which he gives extracts from the PERIPLUS OF THE ERYTHREAN SEA, from the Geography of PTOLEMY, from PLINY'S NATURAL HISTORY and other well-known works.¹

¹ *Journal Asiatique*, 6th Sér., Vol. II, 1863, pp. 299-303.

Determined attempts were made from the earliest times to penetrate into this closed territory and to study the manners and customs of her people. As early as the twelfth century of the Christian Era, we find the celebrated European traveller—BENJAMIN DE TUDELE, the son of JONAS of Tudéle, undertaking a long and tedious tour through Europe, Asia and Africa, extending from Spain to China. This long journey took him no less than 13 years from A.D. 1160 to 1173. The accounts of his travels were written in Latin, under the designation of "*Itinerarium Benjamin T. ex Versione B. Ariæ Montani.*" The reference to CHINA in this book of travels, is rather interesting. We quote a few lines: "To go from *Chénéray* isles to *Sin* in China in the extremity of the orient, takes forty days by the sea. Some assert that this sea is subject to violent tempest, that the planet *Orion* excites it with fury, that it is impossible for any navigator to surmount them or to escape them. The industry of man, however, has found a means of escape."¹

¹ BIBLIOTHECA SINICA—HENRI CORDIER, Vol. III, Fas I, Col 1954.

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The Jesuit missionaries also did much to expand our sphere of knowledge about China. So we find that he was followed by JOHN DE PLANO CARPINI and other monks, who went into Tartary in the years 1245, 1246 and 1247. His book in English is entitled—" *The Voyage of Johannes de Plano Carpini*" into the " *North-east parts of the world in the year of our Lord 1246.*"

There were other missionaries, who followed suit, and who knocked at the closed doors of China. In the thirteenth century, SIMON DE SAINT-QUENTIN was deputed along with four other monks by Pope INNOCENT IV towards the same direction. Their accounts are preserved in " *Relations of Vincentius Belvacensis,*" the most of which he received " *from Frier Simon de Sancto Quintino,*" one of the Four " *Friers sent by Pope Innocent*" the Fourth to the Tartares : *Serving to the illustration of the Former.*¹

Not only missionaries, but others also joined hands in this undertaking. Among others, mention should be made of William de Rubruquis and MARCO POLO. William de Rubruquis was

¹ BIBLIOTHECA SINICA—HENRI CORDIER Vol. III, Fas. I, Col. 1960.

sent by Louis IX, King of France, commonly styled St. Louis, as an ambassador into the different parts of the East, particularly into Tartary and China in A.D. 1253. The book written by him contains an abundance of curious particulars about these countries. They were addressed by William to his Royal master King Louis, because, we find it mentioned—"The travels of *Rubruquis* were originally written by himself in Latin by way of letters to the King, pursuant to his Majesty's orders at parting." The original book is known as—" *Itinerarium Fratris Willielmi de Rubruquis de Ordine Fratrum Minorum.*"¹ In the middle of the same century, we get the renowned traveller MARCO POLO, a native of Venice. He traversed, through a great part of Asia, all the dominions of the Tartars and returned home by sea, through the islands of the East Indies. While in China, he as well as Rubruquis, was for some time in the court of the celebrated Emperor KUBLAI KHAN. His "*Travels*" was translated into English under the title of—*The most noble and Famous Travels of "Marcus*

¹ BIBLOTHECA SINICA—HENRI CORDIER Vol. III, Fas. I, Col. 1961.

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Paulus," one of the nobilitie of the State of Venice into the East parts of the World, as Armenia, "Persia," Arabia, Tartary, with many other Kingdoms and Provinces. (London, 1579).

These publications began to throw some light on China and her people. But so far no information about Buddhism—in China or elsewhere—came to Europe. The first vague knowledge about Buddhism reached Europe in the sixteenth century from Japan, where a deity named *Xaca* (*i.e.*, Sākya) was said to be worshipped by the Japanese. When the French Jesuits began to learn the Chinese language in order to facilitate their own missionary work, a real step towards the understanding of Buddhism was taken. From that time, France began to take a keen interest in the study of the Chinese language, which it was soon found to be very necessary to understand the Buddhist mind of China, because the whole Buddhist literature in China was written in Chinese. The learned missionaries very soon began to produce books for facilitating the study of the Chinese language. As early as 1682, we find a Chinese Grammar published under the name of "*Grammaire Chinoise*" *et Espagnole*. It is

found in the *Bibliothèque Royale* and was composed by a monk of the "Ordre de St. François." Another "*Grammaire Chinoise*" was composed a little after by M. MARTINI, but it was never printed. It is preserved in the "Hunterian-Museum de l'université de Glasgow, relatif aux langues Chinoises, Tartares, etc." In 1703 P. FRANCISCO VARO *de la sagrada ordere* published a Chinese Grammar according to the Mandarin system. It was published from CANTON. His book "*Arte de la Lengua Mandarina*" was a useful publication. It was liberally used by later writers, specially by M. FOURMONT. Neuman in a note to the Preface of his *Catechism of the Shamans*, 1831, p. XII, wrote: "Only three copies are known of this great literary curiosity; one is in Rome, one in Paris, and one in my possession." The copy of Varo's Grammar, which was in M. Neuman's possession, is now in the Royal Library of MUNICH. The great Sinologist ABEL REMUSAT also possessed a copy of this Grammar, which afterwards had come to LANDRESSE.¹ Thus the Jesuit Fathers were paving the way for

¹ BIBLIOTHECA SINICA—HENRI CORDIER, Vol. III, Fas. I, Col. 1657.

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researches in Chinese Buddhism. Even long before Abel Rémusat took the field, we get other Chinese scholars like FOURMONT and MARSHMAN.

In 1742 FOURMONT wrote a good Chinese Grammar entitled—“*Linguæ Sinarum Mandarinicæ Hieroglyphicæ Grammaticæ Duplex, Latinâ and cum Characteribus inensium*. Meanwhile the missionaries in India were not remaining idle. They had also made a beginning in this direction. Revd. John MARSHMAN of Serampur brought out—*The Works of Confucius, containing the original Text with a translation* in 1809, and “*Clavis Sinica*” or *Elements of Chinese Grammar, with a preliminary Dissertation on the characters and the colloquial medium of the Chinese* in 1814. A copy of the former book is now in the Visvabharati Library.

In the following year (1815), another book was published on the same subject by the Revd. Robert Morrison, namely—*A Grammar of the Chinese Language*. We read in the Memoirs of MORRISON: “The Grammar was sent to the Bengal Government by the Select Committee that it might be printed; but from some unknown cause the MSS. was kept nearly three years. At length, however, it was printed at

Serampur, *in 1815*, at the expense of the Honourable East India Company.”¹

Very soon the decisive step in the direction of researches in Chinese Buddhism was taken. Early in the nineteenth century (1814), ABEL REMUSAT was appointed Professor of Chinese in College de France. This event was epoch-making not only in the study of SINOLOGY, but also in the proper understanding of Buddhism, because Abel Rémusat was perhaps the first Professor in this branch of study in Europe. Even before him we get M. DE GUIGNES, Résident DE FRANCE À LA CHINE, who brought out his famous dictionary in 1813—“*Dictionnaire Chinois, Français et Latin.*” It was published under the orders of His Majesty the Emperor and King Napoleon the Great. It is a voluminous work and does great credit to the compiler. One copy of this valuable book was in the Bishop’s College Library, Calcutta, and now in the Visvabharati Library, Shantiniketan. He also turned his attention to Buddhism and wrote several books about this religion in China. His important paper on *Recherches*

¹ BIBLIOTHECA SINICA—HENRI CORDIER, Vol. III, Fas. I, Col. 1661-1662.

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historiques sur la Religion Indienne, et sur les Livres Fondamentaux de cette Religion, qui ont été "Traduits de l'Indien en Chinois"—traces the rise and spread of Buddhism specially in China. His other papers on Buddhism are :

(1) *Recherches sur les philosophes appelés "Samanéens"*.

(Rec. de l'Ac. des Insc., Mém., XXVI, 1759, pp. 770-804.)

(2) *Observations sur quelques points Concernant la Religion et la philosophie des Egyptiens and des Chinois.*

(Rec. de l'Ac. des Insc., Mém., XL, 1780, pp. 163-186.)

A more successful Sinologist was ABEL Rémusat, who followed him. He began with a few remarks on the above three papers of M. DE GUIGNES in his *observations Sur Trois Mémoires de M. de-Guignes . . . et relatifs à la Religion Samanéenne* in *Nouv. Jour. As.* VII, 1831, p. 241, etc. He was also the first European scholar to translate the Travels of FA-HIEN from the original Chinese into a European language. It is rather unfortunate that he could not witness its publication in his life-time.

In 1836, after his death, the book appeared under the name of :

“Foe Koue ki ou Relations des Royaumes Bouddhiques : Voyages dans la Tartarie, dans l’Afganisthan, et dans l’inde, exécutés à la fin du Ixe Siècle Par chy Fu-hien.”

This posthumous work, edited by MM. KLAPBOTH and LANDRESSE, suddenly threw a flood of light on the dark chapters of the History of Buddhism. It showed for the first time to the European world how the Chinese Travellers like Fa-Hien and others used to come to the holy land, where Lord Buddha was born, to pay their respectful homage to the holy shrines. Before the publication of this important work, he had written a Grammar of the Chinese Language, entitled—“*Éléments de la Grammaire Chinoise.*”¹ It gave a further impetus to the study of this difficult language in Europe.

The study of Chinese Buddhism was continued even after his death by M. STANISLAS JULIEN, who was the first SINOLOGIST to translate the Travels of Hiouen-Tsang into French in 1853. He also translated the life of this famous

¹ *Éléments de la Grammaire Chinoise par M. Abel Rémusat, Paris (1822).*

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Chinese scholar. He is also the first Chinese scholar who methodically tried to decipher and restore the Sanskrit names from their Chinese equivalent. Though, at present, his method has been improved upon by Prof. Sylvain Lévi¹ and Baron A. Staël-Holstein in his *Gandīstotragāthā* (1913) yet the credit belongs to him for discovering the method. He also translated some Indian stories from the Chinese sources.

His prominent books on Chinese Buddhism are :

(1) *Histoire de la vie de Hiouen-Thsang et de ses voyages dans l'inde, entre les anneis 629 et 645.* (1851).

(2) *Mémoires sur les contrées occidentales, Traduites du Sanscrit en Chinois, en l'an 648, par Hiouen-Thsang, et du Chinois en Français, par S. Julien, 2 Vols.* (1857-8).

(3) *Les Avadanas, contes, et Apologues Indiens* (1859).

(4) *Méthod pour Déchiffrer et Transcrire les noms Sanscrits qui se rencontrent dans les livres chinois* (1861).

¹ See S. LEVI—App. to LA CATALOGUE DES YAKSAS DANS MAHĀ MĀYURI.

(5) *Concordance Sinico-Sanskrite d'un nombre considerable de Titres d'ouvrages boddhiques, recueillie Dans un catalogue Chinois de l'an 1306, et publiée, après le déchiffrement et la restitution des mots Indiens* (Jour. As., 1849, pp. 353-446).

So far we find only French scholars in the field. Thus they were the pioneers in spreading the knowledge about Chinese Buddhism among the Indologists. They were, however, immediately followed by other workers like Joseph Edkins, V. P. Vasiliev, Samuel Beal, Legge, Giles and others. Revd. Joseph Edkins wrote about *Notices of Chinese Buddhism* in *N. C. Herald* in 1854, and in the following year he discussed in the same paper about the *Relation of Buddhism to the Older Hindoo Mythology* (1855).

Revd. Samuel Beal (born in 1825 at Devonport, England) occupied the post of Professor of Chinese in the University College of London. As early as 1862, he translated the *Sutra of the Forty-two Sections* from the Chinese.¹ He was a stupendous worker. He continued to translate and publish

¹ *Journal of the Royal Asiatic Society*, XIX, pp. 337-349 (1862).

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other works. In 1863, he translated the *Text and Commentary of the Memorial of Sākya Buddha Tathāgata* from the Chinese in J. R. A. S. Vol. XX. In the following year he translated from the Chinese two other books, namely :

(1) *Vajra-chhedikā*, the 'Kin Kong' or *Diamond Sūtra*.¹

(2) *Pāramitā-hridaya sūtra* or the *Great Pāramitā Heart Sūtra*.²

In 1869, he translated the Travels of Fa-Hien into English, and in 1884 he brought out the English version of the Travels of Hiouen-Tsang. Revd. Beal was perhaps the first Chinese scholar, who felt the necessity of preparing and publishing in English a complete catalogue of the Chinese *Tripitaka* ³, S. Julien had made a partial attempt in this direction.⁴ Another catalogue of the Chinese *Tripitaka* has been brought out by B. Nanjio, a Japanese scholar.⁵

¹ See J.R.A.S., N.S., I, i, pp. 1-24, 1864.

² *Ibid.*, I, ii, pp. 25-28, 1864.

³ *The Buddhist Tripitaka as it is known in China and Japan. A catalogue and compendious Report*, by S. Beal. Printed for India Office. Devonport, 1876.

⁴ See J. As., 1849, p. 353, etc.

⁵ *A catalogue of the Chinese Translation of the Buddhist Tripitaka the sacred Canon of the Buddhists in China and Japan compiled by order of the Secretary of State for India by Bunyiu NANJIO.*

Revd. Beal collected materials from Chinese sources for his *A Catena of Buddhist Scriptures* (1871), and *The Romantic Legend of Sākya Buddha: from the Chinese-Sanskrit* (1875). He also translated *Fo-Sho-Hing-Tsan-King*, which is nothing but a life of Buddha by Asvaghosha Bodhisattva translated from Sanskrit into Chinese by Dharmaraksha (A.D. 420). This translation is included in the *Sacred Books of the East* Series, Vol. XIX. Lastly we should make mention of his translation of ‘*Suh-Ki-Li-Lih-Kiu*,’ that is, the “*Suhṛillekha*” or “Friendly letter” written by *Lung-Shu* (Nāgarjuna) and addressed to the King Sadvaha. He attempted a translation of the *Two Chinese-Buddhist Inscriptions* found at Buddha Gayā.¹

Chinese Buddhism soon attracted other scholars. We find Dr. E. J. Eitel writing in 1873 on *Buddhism* and afterwards a *Handbook for the Student of Chinese Buddhism*, being a Sanskrit-Chinese dictionary with vocabulary of Buddhist terms in Pali, Singhalese, Siamese, Burmese, Tibetan, Mongolian and Japanese (Second Edition, Hong Kong, 1888). A new Edition of this book

¹ J.R.A.S., N.S., Vol. XIII, Oct., 1881, pp 525-572.

has been issued with a Chinese Index by K. Takakuwa (Tokyo, 1904). Dr. E. J. Eitel also gave *Three Lectures on Buddhism* in 1871. He was followed by Revd. J. Edkins, D.D., who wrote on the same subject: *Chinese Buddhism: A Volume of Sketches, Historical, Descriptive and Critical*, in 1880, and by Mr. Watters, whose papers on *Chinese Buddhism* give a historical summary of this religion in China. Watters has also brought out an edition of the Travels of Hiouen-Tsang. Revd. Joseph Edkins translated from the Chinese *A Buddhist Shastra* with an analysis and notes in the *Journal of the Shai Lit. & Sc. Soc.*, No. I. June, 1858, pp. 107-128. In the same year, he gave a *Notice of the Wu-Wei-Kian, a Reformed Buddhist sect* in *Trans. China Branch R. As. Soc.*, Part VI, Art. IV, p. 63-69. Lastly he discussed the *Nirvana of the Northern Buddhists* in the *Journal of the Royal Asiatic Society*, N.S., Vol. XIII, Jan., 1881, p. 59-79. James Legge, another Chinese scholar, was born on 20th December, 1843, near Aberdeen. For a long period from 1843 to 1873, he worked as a missionary in Hong-Kong. Afterwards, he became the Professor of Chinese in Oxford. He occupied

this post from 1876 to 1897. His translation of *Chinese Classics* in 8 Vols. (1861—1872) is his monumental work. Some of his translations of Chinese Texts are included in the *Sacred Books of the East* Series. He also brought out an English version of the Travels of Fa-hien with the Chinese Text.

Of the Sinologists of modern times, we may mention, MM. E. Chavannes, Pelliot, Sylvain Lévi, Huber, Henri Cordier, Hirth, B. Nanjio and Takakusu. M. E. Chavannes, a member of the Institute and Professeur au Collège de France, translated that memorable book of I-tsing on eminent monks of his time who came to the West in search of *Dhamma*.¹ He translated the travels of Song-yun in the *Bulletin de l'Ecole Française d'extrême-orient*, Tome III. His monograph on "MAHABODHI" shows what a perfect master of Chinese he was. It originally appeared in the *Revue de l'histoire des Religions*, Vol. XXXIV, No. I, 1896, under the title of *Les Inscriptions Chinoises de Bodh-Gayā*. The reading and translation of these Chinese inscriptions found at Bodh-Gayā

¹ *Religieux Eminents* . . . par I-tsing Trad . . . Chavannes.

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roused a controversy with M. Gustave Schlegel. M. Gustave Schlegel attacked him in an article in the *T'oung Pao*, 1896,¹ M. Chavannes replied to him in the *Revue de l'histoire des Religions* (Vol. XXXVI, No. I, 1897). The controversy ended with a final reply from M. Gustave Schlegel in the *T'oung Pao* (Vol. VIII, No. 5, 1897) which constituted his *Réplique à la reponse de M. E. Chavannes*. Another important work of M. E. Chavannes is—*Mission archéologique dans la Chine Septentrionale*. It is a voluminous work, containing no less than 488 plates and 1172 photographs. It is an important work from the Buddhist point of view. In his archæological mission in China, he carefully searched the whole tract of territory for all sorts of images and inscriptions. He divided the book into six sections, of which the second deals with the Buddhist sculptures in China from the fifth to the eighth centuries A.D., and the fifth section also refers to the *Inscriptions bouddhiques* found in China. M. E. Chavannes was for some time the Joint-Editor of *T'oung-Pao*, the Journal which deals chiefly with matters relating to China. He con-

¹ See *T'oung Pao*, Vol. VII, No. 5, 1896.

tributed various valuable articles to this Journal. Of these we may mention the biographies of two eminent Indian monks—*Gunavarman* (T'oung Pao 1904) and *Jinagupta* (T'oung Pao 1905), who went to China to propagate the Buddhist faith. Another popular work of his is—*Cinq Cents Contes et Apologues* in three large volumes (1910-11). In this book, he has extracted 500 stories from the Chinese Tripitaka, and translated them into French. He first announced before the Oriental Congress at Geneva the news of the inscriptions of *Kiu-young Kouan*, written in several languages. With his friend Prof. Sylvain Lévi, he wrote Preliminary Notes on this inscription. While Prof. Sylvain Lévi translated the Tibetan inscriptions, he did the Chinese and Mongol portion in the *Journal Asiatique* (IX^e Sér., IV, September-October, 1894, pp. 354-373). His work about the Turks—*Documents sur les T'ou-Kiou Occidentaux* is very valuable and throws much light on the Turks. His other papers are :

(1) *Inscriptions et pièces de Chancellerie Chinoises de l'époque mongole* (T'oung Pao, 1905).

(2) *Les pays d'occident d'après le Wei lio* (T'oung Pao, 1905).

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The early passing away of this eminent scholar is much to be mourned.

Prof. Sylvain Lévi, of College de France, and M. Chavannes were also responsible for the production of the Travels of the Chinese monk *Ou-K'ong*¹. Prof. S. Lévi has also published the accounts of another traveller Wang Hiu-en-t'se.² In his early days when he had just begun his Chinese studies Prof. Lévi saved from oblivion a piece of poem composed by the King Harsha Silāditya.³ He admirably restored the poem from Chinese transcription. His edition of the *Apramāda Varga* of *Dhammapada*, not only with the Sanskrit and Pali versions, but also with Tibetan and Chinese versions, is simply interesting, and paves the way for a comparative study of the different Texts, preserved in different places. Another work of his, worth mentioning, is : *Açvaghosa's Sūtrālaṃkāra*. It is a translation from the Chinese version of Kumārjiva. This book throws much light on Buddhism of the North. In 1908, he wrote

¹ *Journal Asiatique*. 1895 Sept.—Oct. pp. 341—384

² *Ibid.* 1900 Mars-Avril pp. 297—341 and Mai-June pp. 407—468.

³ *Une poésie inconnue du roi Harsha silāditya*, Actes X^e Cong. Int. Orient., Geneva, 1894, 4th part, p. 187.

about *Açvaghosha, le sūtrālaṃkāra et ses sources*,¹ where he ably discussed the question of the sources of *Sūtrālaṃkāra*. He also contributed several articles relating to Indology, based on Chinese Sources, to the *T'oung Pao* and to the *Bulletin de l'Ecole Française d'extreme-orient*. M. Paul Pelliot was the Professeur de Chinois in the Ecole Française d'Extreme-orient. He wrote several articles about *Notes de Bibliographie Chinoise* in B.E.F.E.O., Vol. IX, 1909. His name will long be remembered for the discovery of several remarkable documents, including Chinese Texts, in Central Asia. Among other documents he brought a Chinese book named *Touen-houang che che yi chou*. This document was considered so important by the Chinese Scholars in Peking, that while M. Paul Pelliot was passing by Peking, they asked his permission for taking photographs of the same document. M. P. Pelliot generously granted that permission, and now the document remains to be deciphered. He also translated *Le Bhaiṣajya guru* from the Chinese in B.E.F.E.O. Tome III, Jan-Mar., 1903. M. Ed. Huber, a member of the Ecole

¹ Jour. As., Juillet-avût, 1908, pp. 57-184.

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Française, wrote in *Bull. Ecole, Frane, Ext.-orient* (1904, pp. 698-726) about the *Etudes de Littérature Bouddhique*. He made a comparative study of a Chinese story, with the similar stories current in India and European countries. That study was contained in the article—*Une version populaire Chinoise d'un conte Indo-Européen* (*Prem. Cong. Intern. Etudes, Ext. Orient*, Hanoi, 1902, pp. 83-85). The important work of Edouard Huber is—*Açva-ghosa-sūtrālaṃkāra*. It was translated into French by this great scholar from the Chinese version of Kumārjīva in 1908. He also translated a short account of the travels of the Chinese monk *Ki-ye*.

We must not forget in passing those honoured names in the field of Buddhistic studies, namely, Burnouf, Vassilev, and Minayeff. They have done much in elucidating the knotty points in the Buddhistic philosophy. It is Burnouf, the great French savant, who in his history of Buddhism, attempted a scientific and comparative study of Buddhism in India, China, Tibet and other countries. His memorable book—*Introduction à l'histoire du Bouddhisme Indien* (2nd Edition, Paris, 1876) will long

be valued by the Indologists. I. P. Minayeff's *Recherches sur le Bouddhisme* (being a French translation from the original Russian, Paris, 1894) and Vasilief's *Le Bouddhisme, ses dogmes, son histoire et sa littérature* (also a translation from the Russian, Paris, 1865), are valuable assets to Indology. The value of these works cannot be over-estimated.

We have already referred to the works of Dr. Gustav Schlegel, who was long associated with the *T'oung Pao*. His contributions to this journal are varied and numerous. He wrote on *Names of the 33 first Buddhist patriarchs* in 1897,¹ and on *Some Unidentified Chinese Transcriptions of Indian words* in the *T'oung Pao* (2nd Ser., I, No. 4, 1900, pp. 327-333). His paper on *Chinese Loan words in the Malaya Language* appeared in the same Journal in 1891.

Of the Japanese scholars, who have published their researches in any European language, we should mention J. Takakusu, R. Fujishma, B. Nanjio and others. There are other scholars who have produced valuable works on Buddhism in Japanese language. They are, however, not available to us. M. J. Takakusu made his

¹ *T'oung Pao*, VIII, No. 3, Juillet, 1897, pp. 341-342.

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name in the historical world by his lucid translation of the Travels of I-tsing, the great Chinese Traveller. Besides this, he has contributed numerous articles to different papers of England and France. In 1896 he published the *Chinese Translations of the Milinda Paṇho* in the Journal of Royal Asiatic Society in 1896 (Jan., pp. 1-21). In the same Journal, he wrote an article on *Pali Elements in Chinese Buddhism: a Translation of Buddhaghosa's Samantapāsādikā, a commentary on the Vinaya, found in the Chinese Tripitaka* (J.R.A.S., 1896, July, pp. 415-436). To the International Oriental Congress held at Rome in 1899, he submitted a paper on—*A comparative Study of the Tripitaka and the Tibetan Desan-lun the wise man and the Fool*. He read another paper before the International Oriental Congress held at Hanoi in 1902, a paper on—*“La Sāṅkhyā kārīkā” étudiée à la lumière de sa version Chinoise*. His learned dissertation on *Vasubandhu* in the *T'oung Pao* (1904) is also very interesting. We have already made reference to the Catalogue of Tripitaka compiled by B. Nanjio. Another *Catalogue of all Buddhist Books contained in the Pitaka collection in*

Japan and China with an alphabetical Index has been brought out in Japan by S. FUJII BUNGAKUSHI, a Japanese Scholar. M. Buniyu Nanjio presented to the International Oriental Congress at Hanoi (1902) a paper—"Les Versions Chinoises du Saddharma Puṇḍarika." Another Japanese scholar M. RYAUON FUJISHIMA made an "*Index des mots Sanscrits-Chinoises*" contenus dans les deux chapitres d'I-tsing in *Journal Asiatique* (8^e Série XIII, No. 3, 1889, pp. 490-496).

Lastly we must speak of M. HENRI CORDIER, a member of the Institute and Professeur á l'Ecole spéciale des Langues orientales vivantes. He rendered valuable service to SINOLOGY by publishing his monumental work "*Bibliotheca Sinica*," which is a comprehensive and upto-date Bibliographic dictionary of work relating to the Chinese Empire. It was first brought out in the year 1878 from Paris. In 1880 the work obtained from the Institute the Stanislas Julien prize. This is one of the most valuable books of reference to the Sinologists. A few years prior to this, when he was the Honorary Librarian of the North China Branch of the Royal Asiatic Society, he compiled a catalogue of books preserved in its library under the

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name of—*A Catalogue of the Library of the North-China Branch of the Royal Asiatic Society* (including the Library of Alex. Wylie, Esq.) in 1872. He was also the Founder-Editor of the Famous Journal *T'oung Pao*, which is described as *Archives pour servir à l'étude de l'histoire, des langues, de la Géographie et de l'ethnographie de l'Asie orientale (Chine, Japan, Corée, Indo-Chine, Asie Centrale et Malaisie)*. His contributions to his paper are numerous. In *Etude Chinoise*, he gave a historical summary of the work done by Sinologists in the last century. In 1905, he wrote about *Quelques impressions Sino-européennes au konei-tcheou* in the *T'oung Pao*. In the same year, he gave a notice of Joseph Edkins, the English Sinologist.

The foundation of the China Branch of the Royal Asiatic Society and the Ecole de Française at Hanoi gave a further impetus to the study of Sinology.

Thus the combined efforts and labour of these learned scholars and societies have shed fresh lustre on the dark pages of the History of Buddhism in China, and paved the way for further investigations in this direction.

CHAPTER II

INTRODUCTION OF BUDDHISM IN CHINA

BEFORE we enter into a discussion as to how Buddhism penetrated into CHINA and how the Indian Pandits came along with it into that distant country, let us see how the *Dhamma* of Lord Buddha developed into a world-religion. In its inception, this faith was confined to Eastern India, but it was fortunate in securing the royal help from persons like Ajatasatru and others even in the life-time of Buddha. It is only when Asoka, the great Maurya, came to the throne that Buddhism began to out-grow its original limits. From his Rock Edict, we come to know that royal missionaries were sent to "all the protected states and tribes on the frontiers of the Empire, and in the wilder regions within its borders, to the independent kingdoms of Southern India, to Ceylon, and to

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the Hellenistic Monarchies of Syria, Egypt, Cyrene, Macedonia and Epirus, then governed respectively by Antiochos Theos, Ptolemy Philadelphos, Magos, Antigonos Gonatas and Alexander".¹ Thus with the imperial support of Asoka, Buddhism crossed the natural bounds of India and embraced the three continents of Asia, Europe and Africa.

Another great King, who gave his whole-hearted support to the cause of Buddhism, is Kanishka, the Kushan King. The great *yu-che* tribe had moved from Central Asia to the Western India, where they had established their own suzerainty. The Kushans helped greatly in propagating the Buddhist faith, to which they had been convert, not only in India but even outside India. It was in the reign of Kanishka that the third great assembly of the monks was held at Purushpura, where the seceders separated finally from the established church. It is also when the Kushans were reigning in Western India, that the first Buddhist mission went from their kingdom to China. Professor S. Lévi, however, holds that the envoy who first carried the message of

¹ V. Smith—The Early History of India, p. 184.

Buddha to China, was not a Kushan, but a Chinese envoy, who had come to the court of the Kushan Kings.¹

The question when Buddhism was introduced in China has long been discussed by several eminent scholars. The latest writer, who has put the question at rest, is M. H. Maspero. M. Maspero admirably dealt with this question in his article—*Le Songe Et L'Ambassade De L'empereur Ming : Etude critique des sources*.²

From the Chinese book *Kou-Wen-Phing-Tchou* (liv, vi, fol. 518) we learn that the Emperor Ming-Ti charged *Thsai-in*, who had the title of *iu-lin-lang* (the great officer of the imperial palace), *Thsin-King*, *Wang-Tsun* and others numbering thirteen, with a special mission. They arrived in India and brought back sacred books of Buddhism.³ Thus, according to the Chinese evidence, Buddhism penetrated for the first time in the reign of Ming-ti.

But why did he send those thirteen envoys to India? The answer we find in the prelude to the Chinese books. We read :

¹ Chavannes—*Les Voyageurs Chinois*. (P. 4).

² B. E. F. E. O., Vol. X, 1910.

³ *Ordres Religieux dans l'empire Chinois*, *Jour. As.*, 1856, Aug.

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“In the fourth year of the reign of Ming-ti (by A.D.) of the Han Dynasty, the Emperor dreamt that he saw a divine personage with a body like gold, and 6 chang (141 inches) in height, his head surrounded with brightness like the sun. Flying towards him this Being entered his palace.

“Favourably impressed by what he had seen, the Emperor enquired of his minister—what the meaning of the dream might be; on which Fou-i, who was connected with the Board of Astrological calculations, replied—‘your majesty has heard that India possesses one who has arrived at perfect wisdom, and who is called Fo (Buddha). It must have been his body flying through space, and having a divine splendour, that was the origin of your dream.’ The Emperor, on hearing this, hastily dispatched the high military officer TSAI-IN and the civil officers Wang-Tsùng and Tsin-King with others, amounting in all to 18 persons, directing them to proceed to the country of the Tai-yue-chi and to Central India and diligently seek after the law of Buddha.

“After eleven years, IN and others returned from India, having obtained the picture of

Buddha, which King Yau-chan (Oudayana) caused to be made, and also the classic of 42 sections. They were accompanied also, on their invitation by the Shamans MA-TANG and Tchou-FA-LAN, and so on the 30th day of the twelfth month they arrived at LO-YANG.

“Then the Emperor began to question Matang in this wise: ‘When the King of Law (Buddha Dharmadeva) was born, why did he not assume his apparitional form in this country?’ To which the priest replied—‘The country of KA-PI-LO is the centre of the great chiliscosm. All the Buddhas of three ages, therefore, were born there and the Devas, Dragons above all things desire that they may be born in that country and practise the law of Buddha in order that by its transforming influence they may obtain complete intelligence. The brightness of his doctrine reaches to other parts, so that for a period of 500, nay 1,000 years those without, having holy men preaching to them the traditional doctrine of Buddha may obtain transformation.’

“The Emperor believing this testimony and approving it, at once ordered a temple to be founded out-side the western gate of the city

and called it the Temple of White Horse, while they reverently placed the image of Buddha for worship and also he ordered a likeness of Buddha to be set up at the Tsing-leung-toi, as well as over the gate of city that both the ministers and people might see and reverence it.”¹

The same story we find preserved in other Chinese Records. M. Maspero mentions no less than the 13 following Chinese works, which contain this tradition :

(1) *Sseu che eul tchang King* (The Sutra in 42 articles).

(2) *Meou-Tseu li kan* ap. *Hong ming Tsi*, k. 1. 4a.

(3) *Wou-chou* (lost), ap. *Kouang Hong ming Tsi*, k. 1. 6b.

(4) *Houa Hou King* (305-310) lost, ap. *Kouang Hong Ming Tsi*, k. 9.

(5) *Heou Han Ki* (328-376) k. 10, 5b.

(6) *Heou Han chou*, k. 118, 5b (Trans. by M. Chavannes—*Les Pays d'occident d'après le Heou Han Chou* (T'oung Pao, 1907, p. 149; etc.)

(7) *Ming Siang Ki* (lost) ap. *Tsi chen tcheou san pao t'ong lou*.

¹ See Beal in J.R.A.S., 1862, p. 337 ff.

(8) *Tch'ou San Tsang k'i Tsi*, k. 2, 5a-6—the oldest catalogue of Buddhist books (A.D. 506-512).

(9) *Kao Seng Tchouan*, k. 1. 1a.

(10) *Choueï King Tchou*, k. 16, 17b. (sixth century) (See, M. Chavannes, *T'oung, Pao*, 1905, p. 563).

(11) *Lo-yang K'ie-lan ki* (A.D. 547. See M. Chavannes, *Le Voyage de Song-yun*, B.E.F.E.O., III, 1903, p. 383).

(12) *Han fa nei Tchouan* (sixth century).

(13) *Wei chow*—official history of Yuan Wei dynasty (A.D. 550-577).

We also find this tradition preserved almost exactly in the same way in the Tibetan book *Dub-thah S'elkyi Mélon*, which was translated by Rai Sarat Ch. Das Bahadur.¹ All these books give the same story of the Emperor Ming-ti's dream, his sending of the envoys and the coming of Indian monks to China.

The first Indian Pandit, who came to China to preach the *Dhamma* of Lord Buddha, was Kāsyapa Mātāṅga. His name is expressed in Chinese as—*Kiā-yeh mo-thañ*. M. Stanislas

¹ Sarat Ch. Das—Contributions on the Religion, History, etc., of Tibet, VIII, Rise and Progress of Jīn or Buddhism in China, J.A.S.B., 1882, p. 89 ff.

Julien restored his name as *Kaçya-matanga*,¹ but others as *Kāsyapa Mātaṅga*. His name was *Mātaṅga*, but as he was born in the *Kāsyapa* family, he was known as *Kāsyapa Mātaṅga*. He was a *Sramaṇa* of *Magadha*, but when the Chinese envoy *Tsai-in* came to India, he was residing in *Gandhāra*, where he received the offer from the imperial envoy. He did not shrink from the difficulties which lay in his path. The way from *Gandhāra* to China was a long and tedious one, and it lay through the Chinese *Turkestan* and the desert of *Gobi*. Steep hills had to be crossed, deserts had to be traversed. As they went on their way, they had to rest in some centres for a month or two. The oasis of Chinese *Turkestan* served as rest-house. Bearing all the troubles and difficulties with commendable patience, our Pandit with *Tchu-fa-lan* (whom M. Feer tried to identify with *Gobharana*,² but whose name would be restored in effect as *Dharma Raksha*) reached the imperial city. Our Pandit was allowed by the Emperor to live in the *Po-mā-su* or the

¹ Cf. *Recherches sur l'origine des ordres religieux dans l'Empire Chinois*. Jour. As., 1856, p. 105.

² L. Feer—*Le Sutra en 42 articles*, p. 27.

white Horse Monastery which was specially built for him at Lo-yang.

But when did this important event take place? There is a sad divergence of opinion as to the happening of this epoch-making event. A Chinese book (*Li-tai-ti-wang-nien-Piao, Heou-Han*) says that it was in the eighth (Young-phing) year of the reign of Ming-ti, *i.e.*, in A.D. 65.¹ B. Nanjio holds it to be the year A.D. 67. According to him the mission was sent in A.D. 65 and it came back with the Indian Pandits in A.D. 67.² Eight other Chinese Records give the following different dates :

<i>Text</i>	<i>Dream of the Emperor</i>	<i>Return of the Mission</i>
(1) <i>Houa Hou King</i>	A.D. 64	A.D. 75
(2) <i>Han fa nei tchouan</i>	A.D. 60	A.D. 69
(3) <i>Nien li ti ki</i>	A.D. 68	..
(4) <i>Li tai san pao ki</i>	A.D. 64	A.D. 67
(5) <i>Pien tcheng louen</i>	A.D. 61	...
(6) <i>Tseu che t'ong kien, tcheng pien, k. 45</i>	before A.D. 64	A.D. 64

¹ Jour. As., 1856.

² B. Nanjio—Catalogue, App. II.

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<i>Text</i>	<i>Dream of the Emperor</i>	<i>Return of the Mission</i>
(7) <i>Fo tson t'ong ki</i>	A.D. 64	A.D. 67
(8) <i>Fo-tsou li tai</i> <i>t'ong tsai</i>	A.D. 61	A.D. 64 ¹

The date of the introduction of Buddhism in China thus varies from the year A.D. 64 to 75. M. Chavannes prefers the year A.D. 64.² Whatever may be the exact year, A.D. 64 or 75, there is no denying the fact that Buddhism penetrated into China in the reign of the Emperor Ming-ti (A.D. 58-75) of the Han Dynasty in the first century of the Christian Era.

M. H. Maspero thus sums up the whole question: "The traditional history of the introduction of Buddhism in China is well known: in the middle of the first century of our Era, the Ming Emperor of the Eastern Han, having seen Buddha in dream, sent ambassadors to India for enquiring into his doctrine; on their return, these ambassadors brought the holy books and statues and two Hindu monks, who commenced to translate the Buddhist writings into Chinese.

¹ Maspero—B.E.F.E.-O., 1910, p. 125.

² Chavannes—T'oung Pao, 1905, p. 546, n. 3.

“This account, which has passed into the dynastic history has been long accepted as rigorously correct; but recently the discovery of some new texts has put its authenticity in question. It seems that the first notions of Buddhism began to be introduced into China from the beginning of the Christian Era.”¹

The Buddhist notions might have been introduced in the beginning of the Christian Era, but the real penetration of Buddhism in China took place in the reign of Ming-ti and by the activities of the Indian monk Kāsyapa Mātāṅga.

The Emperor Ming-ti's partiality towards the new Indian Pandits roused the jealousy of the orthodox church. The Taoists tried to work against the Buddhist priests. This struggle of the Buddhist church with the Taoists and the followers of Confucius went on for many years, before Buddhism could secure a firm hold in the Chinese Empire. The Emperor Ming-ti wanted to know the superiority of either religion and in the test Buddhism came out successful. This appealed to the Emperor so keenly that he accepted the *Dhamma* of Buddha from the Indian monks.

¹ Maspero — B.E.F.E.-O., 1910, p. 95.

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While Kāsyapa Mātāṅga was staying with his colleague in the *Po-ma-sseu* or the white Horse Monastery at Lo-yang, they studied the Chinese language with zeal.¹ The new converts flocked to the Indian Pandit and asked him to explain the *Dhamma* of Lord Buddha to them. But Kāsyapa, who was full of the teachings of Buddha, did not like to open his mouth. Moreover, when they had come to China, they could exchange their ideas only in the language of the Chinese frontier, which they had picked up during their stay on their way to China. From India up to Khotan in Chinese Turkestan, they could exchange their ideas in Sanskrit, but beyond Khotan Sanskrit was not understood. So they had to pick up the local dialect during their stays on their way to China. When they reached China they could speak only the Frontier dialect of China. As the Chinese Buddhists pressed Kāsyapa to explain to them the noble teachings of Buddha, he brought out a Chinese version of a sacred book with the help of his colleague *Tchu-Fa-lan*. This book is known in Chinese as *Fo-shwo-sz-shi-'rh-Kān-King* =

¹ Jour. As., 1856, p. 105.

The sūtra of forty-two sections spoken by Buddha. It is stated that Mātāṅga concealed his good understanding and did not translate many works, but he simply selected this sūtra for teaching others. It seems to be a favourite book among the Buddhists as it conveyed good instructions. The book exists in Tibetan as well as in Mongolian version. The Mongolian version has been translated by MM. Gabet and Huc, as—*Les Quarante-deux Points d'enseignement proférés par Bouddha traduit du Mongol* in *J. As.*, IV^e Sér., XI, 1848, pp. 535, 557. The Tibetan version has been translated by W. W. Rockhill—*The Sutra in Forty-two chapters, translated from the Tibetan* in *Indian Antiquary*, XI, 1882, pp. 295-296. It has been translated into French by M. Feer—*Le sutra en quarante-deux articles*, and also by Revd. Beal in English.¹ It has been remarked by M. F. Max Muller: "It is very doubtful whether this book had ever existed either in Sanskrit or in Pali, and many of the difficulties will be removed if we admit, with M. Feer, that this Sutra in forty-two articles was the work of

¹ See J.R.A.S., 1862, p. 337.

Kāsyapa Mātāṅga and of Gobharana (?), who conceived this epitome of Buddhist doctrines, taken from original texts, utilised them for their new Chinese converts.”¹

Thus Kāsyapa Mātāṅga was the first Indian Pandit to take the trouble of going over to China crossing the mountains and rivers. He kept the torch of Indian culture lighted in China and brought the two ancient nations into close contact with the help of the holy religion of Lord Buddha. It is rather surprising that within such a short space of time Buddhism made such headway in China. This rapid progress of Buddhism in China may be due to the excellence of the religion itself, but there were other causes working along with it. They are :

(1) insufficiency of the doctrines of the prevailing religion,

(2) its unpopularity, and

(3) the aversion of the chiefs of the State.²

Mātāṅga had the satisfaction of seeing the religion of his Lord well-established in the land

¹ *Textes Sanscrits déconvertis en Japon* in *Annals. Musée Guimet*, II (1881).

² *Jour. As.*, 1856

of his adoption. He continued to live in the *Po-mā-ssu* monastery at Lo-yang, where he preached the *Dhamma* and where he subsequently breathed his last.

Fortunately there were other enthusiastic Buddhist missionaries in India, who following in the foot-steps of Kāsyapa Mātāṅga soon after reached the imperial capital. The monk who came along with Kāsyapa Mātāṅga was Dharma Raksha. His name in Chinese is *Tchou Fā-lān*. The biographies of these two monks are found in *Kao Seng Tchouan*, which is translated by Maspero in B. E. F. E.-O. in 1910, pp. 115-6. He was a Sramaṇa and like Mātāṅga came from Central India (perhaps Magadha). He was very learned in Vinaya Dharma (*i.e.*, disciplinary rules) and also in numerous sutras and sāstras. He was the *Guru* of several savants of India. At the invitation of the Chinese envoy he started for China in the company of Mātāṅga. But according to other accounts, when he received the invitation from the Chinese Emperor, he was not allowed by his own King to start for that distant land. His enthusiasm, however, knew no bounds; he persisted and

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succeeded in stealing away from his own province. Anyhow he was in China when Mātāṅga was working as a missionary in China. He lived with him in the celebrated *Po-ma-ssu* monastery at Lo-yang. He was a great scholar and his scholarship was utilised by Mātāṅga. It is he, who helped Mātāṅga in his translation of the sutra of forty-two sections. This book still exists in the collection of the Chinese Tripiṭaka. It is No. 678 of B. Nanjio's catalogue of the Chinese Tripiṭaka. Though Mātāṅga did not live long in China, yet his colleague continued the work of propaganda, which was begun by his predecessor. A learned Pandita as he was, he translated no less than five Sanskrit works into Chinese. All these translations took him only two years from A.D. 68 to 70. One of his works is—*Fo-pen-hin-king*, which may be transcribed in Sanskrit as *Buddha-charita-sūtra*. It was translated in A.D. 68. It is a legendary life of Lord Buddha. This life of Lord Buddha rather keenly appealed to the new Chinese converts. M. Stanislas Julien supposed it to be the *Lalitā Vistara*. In A.D. 70 he translated another work into Chinese. It is—

Shi-ti-twān-kiê-king, being the Chinese version of DASA-BHUMI-KLESA-CHHEDIKA-SUTRA. He also translated a Buddhist Jataka known in Chinese as—“*Fa-pan-shan-king*.” For the edification of the Chinese Buddhists, he brought out two other books, namely :

“(1) *Fā-hāi-tsān-King* (=Dharma-Samudra-Kosa-Sūtra), and (2) 'RH-PĀI-LI-SHI-KIE-HO-I (=A gathering of differences of 260 articles of Sila.)

In this way the philosophy and legendary history of Buddhism began to gain ground in China. From the beginning the Indian Pandits gave the lead in the development of the Chinese Buddhist Literature. It cannot, however, be claimed that their translations of Buddhist books had attained a high level of perfection. It should be remembered that the Buddhist literature in China at that time was only in its infancy, and it is natural that there should remain some defects in their translation, as well as in their Chinese style. It was not possible for the pioneer Indian Pandits to master the Chinese language within such a short time. The language was quite foreign to the Indians, and it took them some time to

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have a command over this foreign tongue. They only tried to express their ideas and religious teachings anyhow in Chinese, to make the doctrines of Lord Buddha understood by the Chinese converts. It is only in the time of Hiouen-Tsang that a literal and systematic translation of Indian books began.

(A.D. 100-200)

As Buddhism had once gained its foot-hold in the Chinese territory, Indian Pandits also began to pour into China. These Indian Pandits proved to be the necessary instruments for the propagation of the Buddhist faith. The Chinese Emperors, who patronised Buddhism, therefore, needed the help of these Buddhist monks from India. So, after the death of the Emperor Ming-ti in A.D. 76, his successor invited several other Indian Pandits. The Tibetan authorities mention Ārya-Kāla, Sthavira-chilu Kāksha, Sramaṇa Suvinaya in the first batch; and in the second batch Pandita Dharma-Kāla and several other learned Pandits.¹ From B. Nanjio's *Catalogue*,

¹ Sarat Ch. Das—J.A.S.B., 1882, pp. 90-91.

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we get the names of the following Indian Pandits, who worked in the early stage of the introduction of Buddhism in China :

- (1) *Tchou Fa-soh*.
- (2) *Tchou Ta-li* (Mahābala).
- (3) *Thān-kó* (Dharma Kāla).
- (4) *Wei-khi-nan* (Vighna).
- (5) *Tchou Lih-yen*.
- (6) *Than-kwo* (Dharma Phala), and others.¹

Towards the end of the second century, there came to China an Indian Pandita of the name of *Tchou Fa-soh*. He was allowed, on his arrival, to live in the same monastery of the White Horse at Lo-yang, in which his predecessors had resided. In that monastery, he translated two sutras into Chinese from Sanskrit in A.D. 172-183. Unfortunately his translations are not preserved for us, being lost in A.D. 730.

Before the end of the second century of the Christian Era, we get another Indian Pandita in China, whose name was MAHĀBALA (*Tā-li*). Like his predecessor, he resided in the same

¹ B. Nanjio—A catalogue of the Chinese Tripitaka, App. II

Buddhist monastery of White Horse, where he was able to render a Sanskrit sutra into Chinese. The book is found in the present collection of the Chinese Tripitaka under the name of *Siu-Hhin-Pan-chi-King*, being a sutra on the origin of the practice of the Bodhisattva. This sutra, translated in the year A.D. 197, seems to be a life of Lord Buddha.

In the first two centuries of the Christian Era, these prominent Indian Pandits had visited China and tried to propagate the Buddhist faith against enormous odds. They had to contend from the beginning against the orthodox church.

In the third century A.D. Dharmaphala (*Thān-ko*) went to China, and took with him a Sanskrit Text from Kapilavastu. The same Buddhist monastery at Lo-yang also gave shelter to him. He translated in A.D. 207 the Sanskrit Text brought by him, with the help of Khan MAN-SIÄÑ, who was a Sramana of Tibetan origin and who came from central India. Another Text—*Madhyama-ityukta-sutra* was translated by him under the title of *Kuñ-Pan-Chi-King*. It is said to be an extract from *Dirghāgama*.

By and by these Indian monks tried to build up the Chinese Buddhist church. Whenever any defect was discovered, the organisers tried to set it right. Thus in A.D. 222, when Dharma Kāla (*Thān-kò*) a Buddhist Sramāṇa, came to the Chinese territory from the far-off Central India, he found out that the Chinese monks were quite ignorant of the rules of *Vinaya* (discipline). It must be observed that the *Vinaya* rules are quite essential in the lives of the Buddhist monks. Lord Buddha himself laid much stress on the discipline of his Church (Saṅgha). In *Pratimoksha*, we find those rules of discipline enunciated. Accordingly, Dharma Kāla took up the work of translating that *Pratimoksha* of the Mahāsāṅghikas,¹ and finished the work in A.D. 250. It is the first book of the *Vinaya* Piṭaka published in the Chinese language. Unfortunately the book had long been lost in A.D. 730.

In A.D. 224, there came two other Indian Pandits in the Chinese realm, namely, (1) VĪGHNA (*Wéi-Khi-Nān*), and (2) Luh-yen. They worked

¹ They seceded from the established church in the time of Asoka, when the Great Council was held at Pataliputra.

together in China for the well-being of the Buddhist faith. They had brought to China the Sanskrit text of *Thān-Po-King*, which is no other than DHARMAPADA SUTRA. Both these friends set their hands in preparing a Chinese translation of the same sūtra. But the difficulty was that they had not yet acquired mastery over the Chinese language; yet they took courage and began to translate the work. The translation, however, was not so much successful. The meaning and ideas were not well expressed in this version. The book is still preserved in the Chinese Tripiṭaka, No. 1365 of B. Nanjio. A short notice of the biographies of these two monks has been preserved in a Chinese Book called *Kāo-saṅ-cwān* or the Memoirs of Eminent Priests (A.D. 519 cf. Nanjio's *Cat.*). Sramaṇa Vighna translated another sutra in four Fasciculi, but it has been lost in A.D. 730. His colleague *Lūh-yen* continued his propaganda work even after the passing away of Vighna. He translated *Fo-shuo-saṅ-mo-ciē-King*, which is only a sutra spoken by Buddha on Sumati (No. 616 of B.N.). He rendered Mātāṅga-sutra into Chinese under the name of *Mo-Tan-Cie-King*. His last

work is entitled *Fo-shuo-Fo-I-King*, which is also a sutra spoken by Lord Buddha on the Buddha-physician. The book perhaps belongs to the HINA-YĀNA sect.

Sometimes, we hear of a few monks who were really of Tibetan origin, but settled in India proper and eventually coming to China as missionary workers. One of them was *Khān sañ-Hwñi*, the son of the Prime Minister of *Khān-kü* (=Kambu=Kamboja=Uterior Tibet). For a long time, his family had settled in India, from where our monk travelled into China and reached Nanking (in A.D. 241) the capital of *Wu* Dynasty. While he was in China, it was ruled by the Emperor Sun Khuen, the first sovereign of the *Wu* Dynasty. He became the favourite of the Emperor, who asked him to erect a new monastery. Accordingly, he had a new monastery built, which got the name of *Kien-ku* monastery. The village, in which the new monastery was situated, was christened as *Fo-Tho-li* or *Buddha-Grāma* by the Emperor himself. Thus the number of monasteries began to increase. This Buddhist monk was a great worker. He is said to have translated no less than 14 works in Chinese, but five of them,

unluckily were lost even before A.D. 730. He translated SHAT Pāramitā-SANNIPĀTA-Sūtra under the title of *Liu-tu-tsi-King* (No. 143 of B.N.). This book, containing many Jātaka stories, was translated into French by M. E. Chavannes in his *Cinq cent contes du Tripitaka Chinois* (I, 1). Another book of his *Cin-tsā-phi-yü-king*, is an old version of the Saṃyuktāvadāna-Sūtra. It was a Mahāyāna Sutra and was translated in A.D. 251.

Other Indian Pandits who came to China towards the end of this century and pushed forward the work of propaganda are :

- (1) *K'khiān-liān-tsié* (Kalyāṇarun, A.D. 255).
- (2) *Khiān-liān-len-k'* (Kalyāna, A.D. 281).
- (3) *Wu-lo-khā* (Gorakṣa) and others.¹

¹ The account of these and other Indian monks is taken from B. Nanjio's *A Catalogue of the Chinese Tripitaka*, App. II.

CHAPTER III

THE AGE OF KUMĀRJIVA

THIS Epoch is a land-mark in the history of Chinese Buddhism. It witnessed a marvellous development of the Buddhistic literature in China. It was due to the versatility of great Indian Pandits like Kumārjiva and his able colleagues. A sudden impetus was given to the Buddhist Church in China by the presence of a few great monks in that country. The genius and personality of Kumarjiva towers over all his contemporaries. He himself was responsible not only for about hundred works, but he also inspired others to carry on the work begun by him. He succeeded in training a band of Chinese monks headed by Fa-hien to propagate the Buddhist faith among their own countrymen. He was thus able to inspire the workers of his age.

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Of the Indian monks of this age, we may name :

- (1) Dharma-Raksha (*Thān-wu-lan*).
- (2) Gautama Saṅgha Deva (*Khiu-than san-kie-ti-pho*).
- (3) Buddha Bhadra (*Fo-tho-poh-tho-lo*).
- (4) Saṅgha Bhaṭa (*San-kié-poh-khan*).
- (5) Dharma Priya (*Thān-mo-pi*).
- (6) Kumārjīva (*Kiu-mo-lo-shi*).
- (7) Vimalāksha (*Pi-mo-lo-khā*).
- (8) Punyatrata (*Fu-zo-to-lo*), and others.

Some of these Indian Pandits were well-known as powerful writers in Chinese. They were able to produce a good number of books in Chinese dealing with the Buddhist faith. By their untiring labour, they increased the volume of the Chinese Buddhist literature within a very short time. The great personalities like DHARMA-RAKSHA, Kumārjīva, Buddha Bhadra and others flourished almost at the same period. They did their level best to spread the genius and culture of India in that land of ancient civilisation. Thus through their agency the Chinese were made familiar with the civilisation and culture of India.

The first great Indian Savant of this age is DHARMA RAKSHA (*Thān-wu-lan*). He came to China before A.D. 381. He was a great literary genius. He is credited with an extraordinary output in his literary venture. It is said that he translated no less than 61 (or 111) works into Chinese. It is rather surprising to find in such an early period in the history of Chinese Buddhism, a monk, quite a stranger to the difficult language of China, mastering it within a short time after his arrival in China and translating books after books in that difficult language. One of his works is known in Chinese as *Tshāi-hwa-wei-wān-shen-fo-shen-kie-king*. It is a sutra of a prophecy received from Buddha by one who offered a flower to Buddha and did not follow the King Ajātasatru. We give below the names of four other works translated by him :

(1) *Hwān-sh'fu-tho-shan-khen-king* (=Māyākāra-bhadra-riddhi-mantra-sutra, No. 479 of B.N.).

(2) *Fo-shuo-ni-li-king* (=Naraka-sutra spoken by Buddha on Naraka, No. 575 of B.N.).

(3) *Fo-shuo-kie-tòh-hhiān-king* (=Sila-guṇa-gandha sutra, No. 58S of B.N.).

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(4) *Fo-shuo-tsi-k'-kwo-king* (=Srāmanya-phala sutra, No. 593 of B.N.).

He was immediately followed by *Khū-thān-san-kie-ti-pho* (=Gautama Saṅgha Deva). He was a Sramaṇa of *Ki-pin*, which has been identified by Prof. Sylvain Lévi with Kashmir. In A.D. 383, he came to Khān-ān, the capital of the former Tshin Dynasty of Fu family. He translated no less than 7 books, of which one was lost in A.D. 730. One of the books translated by him, is *Kuñ-ò-hān-king*, which is the Chinese version of Madhyamāgama Sutra, similar rather to Majjhima Nikāya of the Hina-yāna school. This Chinese translation was finished in 397-398. He was also responsible for the translation of ABHIDHARMA-HRIDAYA SASTRA. Its Chinese name is *O-phi-thān-sin-lun* (No. 1288 of B.N.). In 391 he translated TRIDHARMAKA-SASTRA under the title of *San-fa-tu-lun* (No. 1271 of B.N.).

BUDDHABHADRA (*Fo-tho-poh-tho-lo*) the next Indian Pandita, who visited China in A.D. 398, was associated with Kumārjiva. He claimed to be a descendant of the Sakhya family. Immediately after his arrival, Kumārjiva, the great Buddhist monk was brought over to

China from Koutcha. When Kumārjiva began his literary career, he consulted Buddhabhadra amongst others, and had many of his doubts cleared by him. He was fortunate not only in assisting that eminent monk in his work, but also of working as a colleague of the famous Chinese monk and traveller Fa-hien, who was the disciple of Kumārjiva. In A.D. 416, after the death of Kumārjiva and after Fa-hien had returned from his Indian travels, Buddhabhadra translated with Fa-hien, a Chinese book called *Mo-ho-san-khi-lih*, which is the Vinaya or the book of discipline of the Mahāsaṅgha (ika), the seceders from the established church in the time of Asoka. We have already noticed that another Indian Monk Dharmakāla observing the want of Vinaya literature in China, had translated *Pratimotisha* in A.D. 250. After translating the whole of Vinaya, Buddhabhadra made a selection of the above book and brought it out under the name of *Po-lo-thi-mu-khā-sān-khi-kie-pan*. Its Sanskrit equivalent is Pratimoksha-Saṅghika-Vinaya-mūla. These books on Vinaya were necessary for keeping the order of the Chinese church.

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Buddha-Bhadra worked in China for the cause of Buddhism for more than 31 years. He did not come back to India, but died in China in A.D. 429 at the age of 71. In the course of a quarter of a century, he translated no less than fifteen Buddhistic books into Chinese, but only seven are preserved in the present collection, namely :

(1) *Tā-fān-kwān-fo-hwa-yen-king* (=Mahā-vaipulya-Buddhāvatamsaka-sūtra) spoken by Buddha at eight assemblies, held in 7 different places.

(2) *Kwān-fo-sān-méi-hai-king* (=Buddha-dhyāna-samādhi-sāgara-sūtra).

(3) *Wan-shu-sh-li-fā-yuen-king* (=Manjusri-pranidhano-tpāda-sūtra).

(4) *Ta-mo-to-lo-shan-king* (=Dharmatara-dhyāna-sūtra) and others.

Just a few years before the arrival of the monk Buddhahadra, came Saṅghabhata (*San-kié-poh-khan*) from *Kubhā* (Kabul). It is rather unfortunate that we do not know much of this and other Indian Pandits pouring into China. In the course of four years, he translated three works into Chinese. The development of the Buddhist literature was going on for four

centuries only through the translations of the Buddhistic Sanskrit books taken from India. These translations were done mainly by the Indian Pandits in China and not yet by the native scholars, who, however, began to learn the Sanskrit language with enthusiasm. A real step was taken in this direction by Fa-hien.

In 383 Saṅghabhaṭa translated *Pi-pho-sha-lun*. It is the Chinese version of VIBHĀSHĀ-SĀSTRA, composed by the venerable Kātyayani putra. The book is made up of 18 Fasciculi, 42 Chapters (No. 1279 of B. N.). In the same year, he translated Arya-Vasumitra-Bodhisattva-saṅgiti-sastra under the Chinese name of *Tsun-pho-su-mi-phu-sa-su-tsi-lun* (No. 1289 of B. N.). In 384, he brought out *San-kie-lo-khā-su-tsi-fo-hhin-kin*. It is a translation of BUDDHACARITA-sutra or a sutra on the practice of Buddha, compiled by SAṅGHA RAKSHA.

In A.D. 382 we meet an Indian Sramaṇa named DHARMA-PRIYA (*Than-mo-pi*). He brought out a book called *Mo-ho-pan-zo-po-lo-mi-khao-king*. It is a part of MAHA-PRAJÑĀ-pāramitā-sutra, known as DASASahasrikā-Prajñā-Pāramitā.

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KUMĀRJIVA

Now we come to Kumārjiva, the greatest personality in this age of Chinese Buddhism. Prof. Sylvain Lévi has described him as “the greatest perhaps of all translators, who preached in China the genius and work of Indian Buddhism”. It is no use gainsaying the contributions of Kumārjiva to Indian culture. He came from an Indian father, and belonged to that Greater India, which was fast being established in Central Asia in the fourth century A.D. When he was carried away to China from Koutcha, near Khotan, he did there marvellous work. A profound Sanskrit scholar, he gained mastery over the Sanskrit language within a very short time. He wrote Chinese in a beautiful style, which is regarded by many as even superior to that of Hiouen-Tsang, the great Chinese translator.

Prof. Sylvain Lévi has collected all sorts of valuable informations about Kumārjiva in an article: “Le ‘Tokharien B,’ Langue de Koutcha.”¹ The details of his life we take from that interesting paper.

¹ Journal Asiatique, September-October, 1913.

Kumārjiva's biography is preserved in a Chinese book called *Kao seng tchoan* (Ch. II), which was compiled in A.D. 519.¹ *T'ch'ou san tsang ki tsi*, compiled in 520, reproduces the same text with little variations.²

Kumārjiva's family exercised the rights of hereditary ministers in an Indian state. His father was *Kiu-mo-yen* (sic), who, however, renounced his claim to ministership and became a Buddhist monk. When he went to Koutcha, the King of that country requested him to be his Rājaguru. While he was staying in the kingdom of Koutcha as the royal preceptor, the king's sister fell in love with him and eventually married him. The Koutchan princess, Jiva, bore him a son, who got the name of Kumārjiva, which combined the name of his father Kumāra, and that of his mother Jiva. The date of his birth has been fixed at A.D. 344 by M. Pelliot.³

When Kumārjiva was seven years old, his mother took him to a convent bearing the name of *Tsiao-li*. In that convent he learnt by heart all the sacred sutras.

¹ B. Nanjio—Catalogue, App. II, 59

² B. Nanjio—1476.

³ T'oung Pao—1912, p. 392, n.

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At the age of nine, Kumārjiva came to the Indian province of Kashmir (*Ki-pin*). In Kashmir, he studied under the celebrated, āchārya Bandhudatta (*Pān-teon-ta-to*). From him he learnt Madhyama Agama and Dirgha Agama (*i.e.*, Nikāyas). After three years of sojourn, his mother was returning with him to Koutcha. On the way to Koutcha, she met an Arhat, who predicted a great future about Kumārjiva. In Kachgar, he studied the Abhidharma with six Pādas. As the King of Kachgar was anxious to retain Kumārjiva in his court, the king of Koutcha, on his side, sent messenger after messenger asking him to return. He, however, returned to Koutcha and was welcomed back by the king in person.

At the age of twenty, Kumārjiva received regular ordination and began to live in the new convent of the Koutchan King. He studied the Vinaya in 10 sections (of Sarvāstivādins) with the monk Vimalākṣa¹ who had migrated to Koutcha and thence to China from the Indian Province of *Ki-pin* (Kashmir). While Kumārjiva was living in Koutcha, Lu

¹ B. Nanjio—Catalogue, App. II.

Koang, a general of the former Tsin dynasty of China attacked and defeated the King of Koutcha. Among the prisoners taken by Lu Koang figured the great monk Kumārjiva. The victor at first treated him with scant respect and forced him to marry the daughter of the Koutchan King, to whom he had explained before the Mahāsamnipāta and Vaipulya-sūtras. The year A.D. 401 was the turning point in the life of Kumārjiva, because in that year he could come to the imperial court of the Second *Ts'in* dynasty at *Tchang-an*. He was cordially welcomed by the Chinese Emperor, YAO HIN, who requested him to propagate the Buddhist faith in his Empire.

At the invitation of the Emperor, Kumārjiva began the work of translation. In the course of twelve years, he was able to accomplish a marvellous work of translation. He rendered into Chinese no less than 100 Buddhistic Sanskrit books. We are not in a position to determine whether he did any original work in any branch of Buddhism or not. We have only before us the translations of numerous Sanskrit books. It must be

admitted that we find him at his best in his translations. He was perhaps helped by his Indian friends as well as by his Chinese disciples, whose number was a legion, in his colossal work. As we have said before, Kumārjīva was undoubtedly a man of genius. So his literary activity could work a revolution in the history of Buddhist literature and religion of China. M. Pelliot has rightly observed—"He (Kumārjīva) is one of the greatest translators of Chinese Buddhism, though his mother-tongue was certainly neither Sanskrit, nor Chinese."¹ It must, however, be admitted that though neither Sanskrit, nor Chinese was his mother-tongue, yet he had gained extraordinary command over both these languages. As a boy, he had learned Sanskrit. He might have begun his lessons in Chinese in Koutcha, where the influence of Chinese was considerable. In translating Sanskrit works, he did not follow the old antiquated fashion. He made a style of his own and began to write Chinese in a charming style. So his Chinese translations seemed rather like original books, and are highly appreciated even in the present days.

¹ T'oung Pao, 1912 p. 422.

His style is even more beautiful and more charming than that of the great Chinese writer Hiouen-Tsang. It is a favourite question in Japanese schools to ask the boys to compare the style of Kumārjiva with that of Hiouen-Tsang and to point out whose style is superior. The answer always expected is: that Kumārjiva is superior.

In the course of a decade, Kumārjiva translated no less than 98 works, forming a total of 421 or 425 fasciculus. In A.D. 730, when *T'che Chang* compiled *K'ai-yuan-lou*, there existed 52 translations of Kumārjiva in 302 fasciculus. In the present collection of Tripitaka (Nanjio's Catalogue) we get a list of 49 works attributed to him, namely :

(1) Pañcavimsati-Sahasrikā-Prajñā Pāramitā (No. 3 of B.N.).

(2) Dasasāhasrikā-Prajñā Pāramitā (No. 6 of B.N.).

(3) Vajracchedikā-Prajñā-Pāramitā (No. 10 of B.N.).

(4) Prajñā-Pāramita-sūtra on a benevolent king who protects his country (No. 17 of B.N.).

(5) Prajñā-Pāramita-Hridaya-sūtra (No. 19 of B.N.).

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(6) Pūrṇa-Pari-Pricchā (No. 23 (17) of B.N.).

(7) Sumati-Dārikā-pari-pricchā (No. 40 of B.N.).

(8) Īsvararāga-bodhisattva-sūtra (No. 82 of B.N.).

(9) Bodhi-Hridaya-vyūha-sūtra (No. 99 of B.N.).

(10) Dasa-bhumika-sūtra (No. 105 of B.N.).

(11) Sūtra of Buddha's last instruction (No. 122 of B.N.).

(12) Sarva-Punya-samuccaya-samādhi-sūtra (No. 129).

(13) Saddharma-Pūṇḍarika-sūtra (No. 134 of B.N.).

(14) Avalokitesvara-bodhisattva-samantamukla-parivarta (The twenty-fifth chapter of the preceding) (No. 137 of B.N.).

(15) Vimalakirti-Nirdeśa (No. 146 of B.N.).

(16) Mahādruma-Kinnara-rāga-pari-pricchā (No. 162 of B.N.).

(17) Sarva-Dharma-Parivṛitti-Nirdeśa-sūtra (No. 164 of B.N.).

(18) Vasudhara-sūtra (No. 166 of B.N.).

(19) Viśeṣacintā-Brahma-Paripricchā (No. 190 of B.N.).

(20) Sukhāvaty-Amrita-vyūha-sūtra or Sukhāvaty-vyūha (short) (No. 200 of B.N.).

(21) Maitreya-Vyākaraṇa (No. 205 of B.N.).

(22) Sūtra on Maitreya's becoming Buddha (No. 209 of B.N.).

(23) Gayāsrisha (No. 238 of B.N.).

(24) Mahāmayūri-Vidyārāgñi (No. 311 of B.N.).

(25) Achintya-prabhāsa-nirdeśa-sūtra (No. 396 of B.N.).

(26) Sūrangama-samādhi (No. 399 of B.N.).

(27) Kūsala-mūla-samparigraha (or paridhara)-sūtra (No. 425 of B.N.).

(28) Sahasra-Buddha-Nidāna-sūtra (No. 511 of B.N.).

(29) Sūtra on a pastor (No. 627 of B.N.).

(30) Sūtra on the eight good qualities of the Sea (No. 672 of B.N.).

(31) Dipaṅkarāvadāna-sūtra (?) (720 of B.N.).

(32) Sūtra on the hidden and important law of meditation (No. 779 of B.N.).

(33) Sarvāstivāda-prātimokṣha (V.H.) (No. 1160 of B.N.).

(34) Mahā-prajñā-pāramitā-(sūtra)-śāstra (No. 1169 of B.N.).

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(35) Prānya-mūla-sāstra-Tikā (No. 1179 of B.N.).

(36) Dasa-bhumi-vibhāshā-sūtra (No. 1180 of B.N.).

(37) Sūtrālamkāra-sāstra (No. 1182 of B.N.).

(38) Dvādasa-nikāya-sāstra (No. 1186 of B.N.).

(39) Sata-sāstra (No. 1188 of B.N.).

(40) Sāstra on raising the thought towards the Bodhi (No. 1218 of B.N.).

(41) Satya-Siddhi-Sāstra (A.H.) (No. 1274 of B.N.).

(42) Sūtra on the important explanation on the law of meditation (No. 1342 of B.N.).

(43) Sūtra on the doctrine of sitting in meditation (No. 1350 of B.N.).

(44) Samuktāvadāna-sūtra (No. 1366 of B.N.).

(45) Abridged law for importance of thinking or meditation (No. 1373 of B.N.).

(46) Law of Bodhisattva's blaming lust (No. 1416 of B.N.).

(47) Life of Bodhisattva Asvaghosa (No. 1460 of B.N.).

(48) Life of the Bodhisattva Nāgārjuna (No. 1461 of B.N.).

(49) Life of the Bodhisattva Deva (No. 1462 of B.N.).

The perusal of the above list will show the total absence of Tantras and Dhāranis among the works of Kumārjiva. He does not seem to be enthusiastic about those Tantric works, which in the near future would flood the Buddhist Literature of China. Kumārjiva had been busy rather with books on meditation and Samādhi. The PRAJÑĀ Pārmitās of various classes also attracted his attention. These books had become very popular among the Chinese Buddhists, as among the Tibetans. His biographies of Asvaghosa and Nāgārjuna are rather interesting reading. His picture of Sukhavati or the Paradise of Northern Buddhists appealed largely to his followers.

There were some Indian Pandits who were associated with Kumārjiva in one way or other, namely :

- (1) Vimalakhsa,
- (2) Buddha Bhadra, and
- (3) Punya Trato.

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He had also a large following among the Chinese Buddhists. It is said that he commanded the respect of no less than one thousand Buddhist disciples. Some of his Chinese disciples became famous by their writings. The most notable of them all, is Fa-Hien. While Kumārjīva was busy translating the Buddhist works in China, his Chinese disciple Fa-hien was crossing over the hills and dales and suffering great hardships to collect the sacred *Sūtras* from the birthplace of their Lord. As an ardent Buddhist, he visited all the places, sacred to the Buddhists in India, and returned to China by the sea-route. His *Āchārya* was still alive when he returned to China and at the advice of his master, he wrote his *Account of the Buddhist Kingdoms*, containing the story of his travels in India.¹ Thus a deeper bond was being established between these two ancient countries, India and China. Not only was India sending her sons to China to preach her religion and culture in China, but China in her turn was sending her sons to study India and her mind.

¹ Foë-Kouë-ki of Fa-hien first translated by Abel Ré-musat and then by Beal Legge and others.

While speaking of Kumārjiva, we must not forget his *guru* Vimalāksha (*Pi-mo-lo-khā*). He was a celebrated sramaṇa of *Ki-pin* (Kashmir), from where his adventurous nature took him to the far-off kingdom of Koutcha, where he became well-known as a great teacher of Vinaya. While he was staying in Koutcha, Kumārjiva met him and studied the Vinaya Texts with him. After a short while, Kumārjiva was carried to China as a prisoner, and afterwards, at the royal command he began to translate Sanskrit books. When he was making a name in China, his *guru* happened to come to the same kingdom and met his old pupil (A.D. 406). He was cordially received and respected by his disciple. Unfortunately his old pupil did not survive him. After the death of Kumārjiva (A.D. 413) Vimalāksha went southwards and translated two works, one of which was lost in A.D. 730. The surviving one is—*shi-sun-lüh-phi-ni-su* (=Dasādhāya-Vinaya-Nidāna or Preface to the Dasādhāya Vinaya, No. 1144 of B.N.). Vimalāksha died in A.D. 418 at the age of 77.

Another colleague of Kumārjiva was the Indian monk PUNYA-TRATO (*Fu-zo-to-lo*). He

also hailed from *Ki-pin* (Kashmir). He came to China during the *Hun-sh* period (A.D. 399-415), which was the age of Kumārjīva in China. He soon came under the influence of this great master-mind. He was fortunate in working along with the great monk. With him, he translated *shih-sun-lih* (= Dasadhāya-Vinaya, sarvastivada-Vinaya) in 10 chapters and 29 sections in the year A.D. 404. The book is found in Nanjio's *Catalogue* under No. 1115.

Another monk associated with Kumārjīva, was Buddhābhadrā, of whom we have already spoken.

MONKS FROM KI-PIN

Even in the age of Kumārjīva and in the following age, when Kumārjīva's influence was considerable, a band of Indian Pandits of the province of *Ki-pin* (Kashmir) poured into China. Of them, we may mention :

- (1) Buddhāyasa,
- (2) Dharmāyasa,
- (3) Dharmakṣema,
- (4) Buddha Jīva, and
- (5) Dharma Mitra.

In the beginning of the fifth century, Buddhayasas came over to China. He belonged to the group of Indian Pandits hailing from *Ki-pin*. In the age of Kumārjiva (A.D. 403 to 413) he translated four Sanskrit works into Chinese. One of the books rendered by him is *Hhi-lhun-tsan-phu-sa-king* being the translation of Ākāśagarbha-bodhisattva-sūtra. He also rendered Dirghāgama and Dharma Gupta Vinaya into Chinese. Another translation of his, is—*Sz-fan-kie-pan* (=Dharma Gupta Pratimoksha, No. 1154 of B.N.). Buddhayasas' name is transcribed in Chinese as *Fo-tho-ye-sho*.

He was followed by the Pandita Dharmayasas (*Than-mo-ye-sho*). It is needless to say that his native country was *Ki-pin*. In the course of no less than eight years (A.D. 407-415) he could translate only two or perhaps three works. At the present time, we have only two of his works :

- (1) Strivivarta-Vyakarana-sutra, and
- (2) Sāriputrābhidharma-sāstra, preserved in the Tripitaka.

In A.D. 414 we find Dharmaksema (*T'hān-wu-khan*) in the Chinese territory. He was more renowned than his predecessors. Though

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he came at the same time with the *ki-pin* band, he hailed from Central India and not from *Ki-pin*. He was invited by the Chinese Emperor to undertake the work of translation. Invited by Tsu-khu-man-sun, the second ruler of the Northern Lian Dynasty (A.D. 403-433) he vigorously began the work of translation. Within seven years (A.D. 414-421) he was able to translate numerous works. His renown as a wise Buddhist scholar soon spread far and wide. He was invited by Thāi-wu-ti, the third sovereign of the Northern Wei Dynasty (A.D. 424-452) to come over to his capital and carry on propaganda work. This gave cause of offence to his former Patron, who wanted to keep him in his own kingdom. This rivalry between the two powerful sovereigns ultimately proved to be the cause of the death of this Indian monk. As Dharmaksema proceeded to comply with the request of his new Patron, his old Patron became furious and immediately sent an assassin after him and had the learned Buddhist monk killed on the way. Thus his career was cut short by the hand of an assassin. Of his numerous works, twelve are in existence. He had

translated the great Buddhist Epic by the great Poet Asvaghosa on the life of Lord Buddha, and the *Bodhisattva-Prātimoksha-sūtra*. The following works of his are worth mentioning :

(1) *Ta-fān-kwān-san-cie-king* (= Mahā-vipula-sutra on three moral precepts, No. 24 of B.N.).

(2) *Ta-fān-tan-ta-tsi-king* (= Mahā-vipula-mahā-sannipāta-sūtra, No. 61 of B.N.).

(3) *Ta-pān-nie-phan-king* (Mahā-pari-nirvāna-sūtra).

Another monk from *Ki-pin* is Buddhajiva (*Fo-tho-shi*). He came to China in A.D. 423. He does not seem to be a great translator. Only three works are credited to him, one of them being lost in A.D. 730. His translations are—MAHISĀSAKA Vinaya (No. 1122 of B.N.) and Prātimoksha of Mahisāsaka (No. 1157 of B.N.).

The last monk of the *Ki-pin* group was Dharma Mitra (*Thān-mo-mi-to*). He reached China in the year A.D. 424. He continued his work of translation from A.D. 424 to 441. Six of his works are at present known. He translated, among others, Ākāśagarbha-bodhisattva-dhārani-sūtra. He died at the old age of 87 in A.D. 442.

CHAPTER IV

THE AGE OF GUNAVARMAN

Ki-pin, which had so ably contributed her quota to that celestial Empire, now sent a greater man to work among the Buddhists of China. This new missionary was very skilful in propaganda work. He had already converted the island of Java before he landed in the Chinese territory. With the experience of Java, he found the missionary work in China much easier. This Buddhist missionary was no other than GUNAVARMAN. The movement of preaching the Dhamma was so long going on smoothly in China, though sometimes receiving hard knocks from the anti-Buddhist Emperors. In spite of the oppression and tyranny over the Buddhists in China from the Taoists and the followers of Confucius, the movement was still throbbing with life. The movement was being fed up by reinforcements

from the Land of Buddha. The appearance of Kumārjiva had given much strength to the Buddhists of that Greater India, which had already grown up in China. The arrival of Guṇavarman (*Kieou-na-pa-mo*) gave a further impetus to the Buddhist works in China.

Fortunately for us, the particulars about this monk have been collected by the great Sinologist M. Ed. Chavannes in an able article in the *T'oung Pao* in May, 1904.

Guṇavarman descended from the royal family of Kashmir (*Ki-pin*). Though his ancestors were governing that kingdom for a long time, yet at the time of his birth, his father Saṃghānanda (*seng-k'ia-a-nan*) was living in the forest as an exile, because his grand-father Haribhadra (*Ho-li-po-to*) had been banished from his kingdom for his harshness.

There is a story told about the early life of this monk. One day Guṇavarman's mother asked him to kill some fowl, but he objected on religious grounds. At this his mother became enraged and told him—"If you think it is a sin, I shall suffer penalty for this in your place." Another day Guṇavarman somehow burnt his finger. He instantly came to his

mother and said—"Mother, bear this suffering in the place of your son." His mother answered—"The suffering is in your body, how can I suffer it for you?" Guṇavarman then reminded her how she had said that she could suffer for a sin in his place.

When Guṇavarman was eighteen years old, a prophecy was made about him—"When you will be thirty years old, you will govern a kingdom. You shall turn towards the South and shall be proclaimed venerable."

At the early age of twenty, he retired from the world and became a Sramaṇa. Though young in age, he had mastered all the Buddhist scriptures. His knowledge in the holy scriptures was so deep and profound that his contemporaries called him the master of Tripitaka.

When he became thirty years old, the king of *Ki-pin* died without leaving any heir. His ministers agreed to put Guṇavarman on the throne, as he was the descendant of the royal house. When approached by the ministers, he, however, declined to accept the offer. Soon after he left Kashmir and went to the kingdom of Ceylon (*Siṃhala*). After developing *Dhamma*

in that island, he came to the kingdom of *Chò-p'o*, which has been identified by M. Chavannes with the island of Java.

It should be remembered that a little earlier Java had been visited by Fa-hien on his way back to China. He noticed that Hinduism was flourishing in that island. It was reserved for this Indian monk Gunavarman to spread the *Dhamma* of Lord Buddha in that far-off island.

Just a day before his arrival the mother of the king of *Chò-p'o* (Java) dreamt that a monk in a swift boat entered the kingdom. Indeed, the very next day, Gunavarman arrived. The king of *Chò-p'o* was induced by his mother, to welcome this Indian monk and to accept the teachings of Buddha from him. The king also desired that in his whole kingdom (1) all should obey and respect the monk, (2) that there should be no *Himsa* (killing), and (3) that gifts should be made to the poor. Afterwards the whole kingdom was converted into Buddhism by this Indian monk.

With the conversion of the kingdom of *chò-p'o* (Java) the fame of our monk spread all over the Buddhist countries. He soon attracted

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the attention of Chinese Sramanas *Houei-kouan*, *Houie-ts'ong* and others. In A.D. 424 they approached the *Wen* Emperor and proposed that some one should be sent to request Guṇavarman to come to the territory of *Song* and to spread the religious instructions. Accordingly, the Emperor issued a decree ordering the Prefect of *Kiao Tcheou* to take necessary measures. A few Chinese Sramanas were also sent to bring Guṇavarman over to China. By a strange anomaly of fate, before the coming of the Chinese mission, Guṇavarman had already embarked on a merchant boat, the Hindu *Nan-Ti* (Nandi) with the intention of going to a small kingdom, but he found a favourable wind and was landed at Canton. He himself said in his writings: "When I was already *en route*, I was pushed by the wind and I arrived at the *Song* territory." When the news of the arrival of this monk reached the *Wen* Emperor, he issued another decree ordering the Prefects and Governors to supply provisions to the Indian pandit and take steps to send him to the capital.

His path lay through *Che-Hing*, where Guṇavarman passed more than a year. He found

the mountain *Hou-che* resembling Gr̥dhṛakūta, accordingly the name was changed into the Peak of Vulture. The Prefect of *Che-Hing* expressed his deepest admiration for Guṇavarman. When he was about to die, the Indian monk went in person to see him, preached the *Dhamma* to him and comforted him.

In the meantime, the *Wen* Emperor had become anxious to see the monk. So he requested him to come to the capital. In A.D. 431 Guṇavarman arrived at *Kien-ye* (Nanking). The *Wen* Emperor went in person to meet him. After receiving him cordially, the Emperor said—"As your disciple, I constantly wish to follow the teachings of Lord Buddha, and not to kill. But in the exigency of time, I cannot follow them. Please instruct me, O master, in these matters."

The Emperor then arranged that the Indian monk would live in *Tche-houan* temple (Jeta-vana Vihāra) and provided it copiously for him. All persons of distinction brought homage to him.

Guṇavarman now took up the work of preaching the *Dhamma*. He began to explain *Saddharma Pundarika Sūtra* and *Daṣabhumi*

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Sūtra in his temple. The monk *Houei-yi* of his temple requested him to publish the book entitled—*P'ou-sa chan kie*. Guṇavarman published 28 sections of this book, and the remaining two sections were done afterwards by one of his disciples. Thus the book formed a total of 30 sections.

Another monk, Isvara by name, had undertaken the translation of a work entitled—*Tsa sin*. But he had to stop in the middle, because of some difficulty. Now Guṇavarman was requested to complete the translation. He translated the last 13 chapters of that book. Thus the work formed a complete one with 26 chapters. His style, as evident in the translations, was perfect and exact.

One of his great works is the organisation of the *Sangha* of Chinese nuns. Though Buddhism had been introduced in China for five centuries, it had not appealed to the Chinese ladies as yet. A movement was now set on foot to organise the *Sangha* of Chinese nuns. All eyes were turned to the Indian Pandita Guṇavarman, who was requested to give the nuns the *defenses* and to make rules for their observance. The nuns of the *Ying-Fou* temple

approached him with this prayer: "It is six years ago that eight nuns of the Kingdom of Ceylon came to the capital. In the *Song* territory there was no nun. Where are the rules for the second assembly (for our observance) to be found?" The Indian Pandita was willing to give them the *defenses*, but a difficulty arose, because they had not the requisite number and had not attained the necessary age. So he asked them to complete the requisite number by taking in new nuns from foreign countries. Afterwards they were ordained as nuns.

This Indian monk breathed his last in China after a brilliant career in the sixty-seventh year of his age. Though he was not a great translator like Kumārjiva, because he translated only 10 works, yet he did much to improve the spiritual welfare of the people. He also did his best for the propagation of the Buddhist faith in China as well as in Java.¹

The end of the fifth century witnessed the arrival of four other Indian Pandits in the celestial Empire:

- (1) Guṇabhadra,
- (2) *Tchou Fa-kieu*,

¹ The particulars about Guṇavarman are taken from M. Ed. Chavannes's article in *T'oung Pao*, May, 1904.

(3) Dharmajāta yasas, and

(4) *Khiu-nā-phi-ti*.

One of the monks came only four years after the arrival of Guṇavarman from Java (A.D. 431). He was Guṇabhadra (*Kiu-nā-poh-tho-lo*) coming from Central India. He was descended from a Brahman family. As he was a deep and profound scholar in all the branches of the Mahāyāna School, he was nicknamed *Mahāyāna*. . Coming to China in A.D. 435 he began vigorously the work of translating the Sanskrit Buddhistic books into the language of China. For a period of eight years, till the year A.D. 443, he continued his self-imposed task, and was able to render no less than 78 works into Chinese. He is, therefore, considered as one of the great translators of this period. Unfortunately, all his Chinese translations have not come down to us. There are only 28 works out of the total number of 78. He died in his seventy-fifth year in A.D. 468. Some of his works are :

(1) *Srimāla-devi-Simhanāda* (No. 59 of B.N.).

(2) *Sandhi-nirmocana-sūtra* (No. 154 of B.N.).

(3) Sandhi-nirmocana-sūtra (No. 155 of B.N.).

(4) Ratnakārandaka-vyūha-sūtra (No. 169 of B.N.).

(5) Laṅkāvatāra-Sūtra (No. 175 of B.N.).

(6) A Special Dhārani for uprooting all the obstacles of Karma, and for causing one to be born in Sukhāvati (No. 201 of B.N.).

(7) Four kinds of the law of learning (No. 1417 of B.N.).

In the life-time of Guṇabhadra, there came to China an Indian Pandita named *Tchou Fa-kien*. In six years from A.D. 465 to 471, he translated six works in 29 Fasciculi into Chinese. Unfortunately we do not find any trace of these six works, which were said to be lost in A.D. 730.

In 481, we get another Indian Pandita in China, of the name of Dharmajālāyasas (*Thān-mo-kie-tho-ye-sho*). He came from Central India. He did not contribute much in the form of translation. Only one work is ascribed to him, namely, Amitārtha-sūtra (No. 133 of B.N.) in one Fasciculus (A.D. 481).

The last Indian monk to visit China before the close of the fifth century of the Christian

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Era, is Guṇavṛdhi. His name is transcribed in Chinese as *Khiu-nā-phi-Ti*. Like his predecessor, he also belonged originally to Central India, which supplied so many missionaries for China. In three years from A.D. 492 to 495, he was able to render three works into Chinese in 6 Fasciculi. As one was lost in A.D. 730, we have only two following works of his :

- (1) Sudatta-sūtra (No. 606 of B.N.).
- (2) Sūtra of a hundred comparisons (No. 1364 of B.N.).

(A.D. 500-600)

Indian monks began to pour in even in the sixth century A.D. Great personalities like Bodhi-Ruci and others continued to flourish even in the age. In the early part of the sixth century, we find the following Indian Pandits in China :

- (1) Dharmaruci,
- (2) Ratnamati,
- (3) Bodhiruci,
- (4) Buddhasānta,
- (5) Gautama Prajñāruci,
- (6) Upasūnya,
- (7) Vimoksha Prajña Rishi, and others.

Early in the sixth century, Dharma Ruci (*Thān-mo-liu-k*) visited China. He came from the far-off southern part of India to work as a Buddhist missionary. While in China he translated three works in 8 Fasciculi in three years; one in 501, the second in 504 and the third in A.D. 507. One of his translations was lost in A.D. 730. He translated *Sraddhābala-dhānāvātāra-mudrā-sūtra* (No. 90 of B.N.) and *Sarva-Buddha-vishayāvatāra* (No. 245 of B.N.).

He was followed by Ratnamati (*Lò-nā-mo-thi*, No. 113 of Nanjio). He was sometimes surnamed simply *Pho-Ti*, i.e., *Mati*. He hailed from Central India. In A.D. 508 he translated three works into Chinese, of which one was lost. He rendered *Mahāyānottara-Tantra-Sāstra* (No. 1236 of B.N.) into Chinese. It shows that the cult of Tantra had already made an incursion into China. The introduction of Tāntricism was responsible for the production of numerous Dhāranis and Tantras in China. He also translated that popular Buddhist book—*Saddharma-Pundarika-sutra-sastra* (No. 1233 of B.N.).

The great translator Bodhiruci (*Phu-thi-lin*, No. 114 of Nanjio) visited China in the same

year as his predecessor. He hailed from Northern India and stopped at Lo-yang in A.D. 508. He was a prominent worker in the cause of Buddhism. He used his mighty pen for the service of Buddhism. He gained command over the Chinese language in a very short time and was able to carry on the propaganda work very creditably through his translations. Though he was not as prolific a writer in Chinese as Kumārjīva, Amoghavajra or Dharma Deva, yet his services to the cause of Buddhism are not inferior to any of them. For more than a quarter of a century (A.D. 508-535) he was busy carrying on propaganda work. In 27 years he was able to produce more than 30 works, of which 29 are now existing. We name some of his works :

- (1) Lankāvatāra-sūtra (No. 176 of B.N.).
- (2) Gayāśirsha (No. 239 of B.N.).
- (3) Ratna-kuta (sūtra) sāstra (No. 1234 of B.N.).
- (4) Vidyāmātrā-siddhi-sāstra (No. 1238 of B.N.).
- (5) Satākshara-sāstra (No. 1254 of B.N.).

In 524 Buddhasānta (*Fo-tho-shān-to*, No. 115 of Nanjio) visited China. He was in China

for about a quarter of a century. In fifteen years (A.D. 524-539) he translated 10 works in 10 or 11 Fasciculi. Of these 7 works had been lost before A.D. 730. Under the Eastern *Wei* Dynasty. He translated some more works in A.D. 534-550. Some of his works are :

- (1) Dasadharmaka (No. 23 of B.N.).
- (2) Asokadatta-vyākaraṇa (No. 32 of B.N.).
- (3) *Śiṃhanāḍika-sūtra* (No. 262 of B.N.).

The sacred city of Benares contributed one monk as her quota to China. That monk was Gautama Prajñā Ruci (*Khū-thāu-pān-zo-liu-k'*, No. 116 of Nanjio). In three years A.D. 538-541 he translated about 18 works. Of these 13 books existed in 89 Fasciculi in A.D. 730. But now their number has been reduced to 13 only. A few of his books are :

- (1) *Vimaladattā-paripricchā* (No. 45 of B.N.).
- (2) *Vyāsa-paripricchā* (No. 60 of B.N.).
- (3) *Ekasloka-sāstra* (No. 1212 of B.N.).
- (4) *Astabuddhaka-sūtra* (No. 410 of B.N.).

It is not a rare sight to find in the history of Buddhism—king's sons and richmen joining the order of the monk. The founder of this monastic order himself is a bright example.

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Another example we find in the life of the Indian monk Upasūnya, who was the son of the King of *Yiu-shān-ni* (Udyāna). He gave up the idea of becoming a crowned head and became a monk. Afterwards he found his way to China, where in A.D. 538-540 he translated 3 works at the capital of the Eastern *Wei* dynasty. Five years later he went to the South and translated one more work at Nanking in A.D. 545. He got a Sanskrit Text from a Khotanese monk in A.D. 558. It is a well-known fact that most of the ruling dynasties of China were very short-living. So we find the Eastern *Wei* dynasty, under which he did some work, gave place to the *Khan* dynasty. When the *Khan* dynasty was ruling over the destinies of China, Upasūnya translated another work in 7 Fasciculi in the year A.D. 565. In all five works are credited to his account. Two of his works are :

(1) *Vimala-kirti-nirdesa* (No. 144 of B. N.).

(2) *Suvikrāntavikrami-paripricchā* (No. 9 of B.N.).

The country of Udyana supplied another monk for the propagation of the Buddhist faith in China. He was *Vimokshaprajñā*

Rishi (*Phi-mu-k'-sieu*, No. 118 of Nanjio). He, a sramaṇa from Udyana (*ò-khāu*), claimed descent from the great Sakya family of Kapilavastu. In China, he worked in collaboration with another Indian Pandit, Gautama Prajñā Ruci by name. With his assistance, he translated five works in five fasciculi in the year A.D. 541, but six works are attributed to him in Nanjio's *Catalogue*. Two of his works are :

(1) Vivāda-samana-sāstra (No. 1251 of B.N.).

(2) Tripūrṇa-sutrapadesa (No. 1196 of B.N.).



CHAPTER V

THE AGE OF JINAGUPTA

THE sixth century also witnessed the advent of great writers like Narendrayasas, Jina-gupta and his acharyas Jinayasas and Jnanabhadra. They exercised the deepest influence on the Buddhists of China by their personalities and by their literary works. They greatly developed the Buddhist literature of China and tried their best to propagate the Buddhist faith in China. These Buddhist missionaries had to suffer much from the tyranny of the Non-Buddhist Emperors of China. They stood boldly by their faith and fled away from the Chinese Empire. They lived in exile as long as the Non-Buddhist Emperors were ruling in China. On the revival of Buddhism they returned to take up again the work of translation. They had to pass through

an ordeal in this age, and they came out successful.

NARENDRAYASAS

The Sramana Narendrayasas (*Nā-lien-thi-li-ye-cho*, No. 120 and 128 of B.N.) was the immediate predecessor of Jinagupta, and prepared the way for the latter. Sometimes he was also known as *Ye-cho* meaning *Yasas*. His biography is preserved for us in the Chinese book *Siu kao seng tchouan* (Trip. XXXV, 2. p. 90). M. Ed. Chavannes gathered the details of the life of this monk from the above book in the *T'oung Pao*¹. Narendrayasas was the native of Udyāna. He made a tour of pilgrimage over the whole of India including Ceylon. After coming back to Udyana, he thought of starting in his greater march to China. Accordingly, with five companions he marched for China. They climbed the great mountain Hindukush to cross it. Soon they came before two distinct paths. The pilgrims found that one of them was the path of men, it was abrupt and difficult to climb; the other was for the

¹ *T'oung Pao*—1905, pp. 349—350, note.

demons, it was easy of access. The simple-minded travellers unable to choose between the two paths, would follow the path of the demons and fall in danger. To warn the travellers, formerly a good king had erected just at the parting of the two ways a stone statue of Vaiçramaṇa, which indicated by its finger the right path. One of the companions of the monk took the wrong path by mistake. Narendrayasas, however, thought twice before taking any action. Finding his companion gone astray, he pronounced an invocation to Avalokitesvara and began to search for his misguided friend. Very soon he succeeded in finding out his body, led astray by the demons. Thanks to the invocation, they escaped from the impending calamity and proceeded on their onward march. Going Eastward, they came among the *Jouei-Jouei*.¹ At that time the Turks (*T'ou-kiue*) were fighting with the *Jouei-Jouei*. For this reason, Narendrayasas was obliged to remain in the country of *Jouei-Jouei*. He went in the North up to the boundary of

¹ *Li Tai San Pao ki* called them *Jou-Jou*. They are *Jouan-Jouan* or veritable Avares. cf: *Documents sur les T'ou-kiue Occidentaux*, p. 230.

the lake Ni, which was at a distance of 7000 *li* to the North of *T'ou-kiue* (Turks). Between 552 and 555 the *Jouei-Jouei* were completely defeated by the *T'ou-kiue* (Turks). (cf.: *Documents sur les T'ou-kiue Occidentaux*, p. 222, l. 11-18.) After the defeat of the *Jouei-Jouei*, Narendrayasas took refuge at *Ye*, the capital of the *Ts'i* Dynasty. He arrived at the capital in the seventh *Tieu-pao* year (A.D. 556). He was then 40 years old. After his arrival in China, he began to reside in the *Tien-P'ing* temple where he commenced the translations of the Buddhist Texts preserved in the room of the Tripitaka. We can assert on the authority of *Li tai san pao ki* (Trip. XXXV, 6, p. 65) that in the same *Tien-P'ing* temple, Narendrayasas published the translations of the seven following works :

(1) *P'ou-sa kien che san mei king* (B.N., No. 23 (161). It was translated in A.D. 568.

(2) *Yue ts'ang king* (B.N., No. 63). It was finished in A.D. 566.

(3) *Yue teng san mei king* (B.N., No. 191). It was done in A.D. 557.

(4) *Ta pei king* (B.N., No. 117). It was translated in A.D. 558.

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(5) *Siu-mi ts'ang king* (B.N., No. 66). It was done in A.D. 558.

(6) *Jan-teng king* (B.N., No. 428). It was also in A.D. 558.

(7) *Fa cheng a P'i T'an louen* (B.N., No. 1294). It was finished in A.D. 563.

For his deep learning and for his admirable virtues he was loved by all sections of people. As a holy monk he was also held in high esteem. But a sudden change came in the politics of China, which seriously affected the life of our monk. The *Ts'i* dynasty, under whose patronage the Indian Pandit was leading his calm monastic life, was destroyed by the *Tcheou* dynasty. This fight of one dynasty with another, and the foundation of a new dynasty in place of the old one, within a very short interval, is not a rare incident in the long history of China. So, with the establishment of the suzerainty of the *Tcheou* dynasty in A.D. 577, the whole imperial policy changed. With their hatred for the religion of Lord Buddha, they displaced Buddhism from its proud position of the state religion of China and the Emperor *Wou* banished it altogether from the realm. Narendrayasas, along with other monks,

had also to go into exile. In the meantime, as luck would have it, the *Tcheou* dynasty was soon supplanted by the *Souei* dynasty (in A.D. 581), which established their authority at *Tch'anggan*. The rise of *Souei* dynasty was immediately followed by the revival of Buddhism in China. At once the Chinese mission, which had visited India between A.D. 575-581, and which had been stopped in the territory of the Turks, on account of the exile of Buddhism from China, proceeded to their native land. They were well received by the Emperors of the new dynasty. They had brought with them a large number of Sanskrit Texts from India. A competent Indian Pandita was sought for to translate those works into Chinese. All eyes fell on Narendrayasas, who had already done so much for Buddhism in China. He was accordingly invited to the capital from his exile in A.D. 582. Narendrayasas was allowed to live in the *Ta-hing-chan* Temple. The new Emperor requested him to undertake the translations of the newly brought books, and placed under his command thirty Sramanas to assist him in his work. With their help, Narendrayasas published from A.D. 582 to 585

eight works, which are enumerated in *Li tai san pao ki* (Trip. XXXV, 6, p. 80). They are Nos. 62, 185, 188, 232, 409, 411, 465 and 525 of Nanjio's *catalogue*. The work of this commission, presided over by Narendrayasas, was not, however, considered satisfactory, because of a few inaccuracies in the translations. A more learned Indian Pandita was, therefore, looked for, and choice fell on Jinagupta, who was also at that time living in exile among the Turks. Till the arrival of Jinagupta, no new work was undertaken by Narendrayasas, who then resided in the *Kouan Tzi* temple. He lived four years more and died in China in A.D. 589. Thus the adventurous career of this Pandita came to an end. Though his translations might not be quite free from blemishes, yet his services cannot be minimised. He worked inspired by the noble impulse, and it matters little if his translations were not like House of Kumārjiva or of Hiouen Tsang.

An Indian Pandit, Paramartha (*Po-lo-mo-tho*, No. 104 of Nanjio) by name, had come to China before Narendrayasas. He hailed from the famous city of Ujjaini of Central India. He arrived at Nanking in the year A.D. 548.

He resided in China for a period of twenty-one years (A.D. 548-569). Before the end of A.D. 557, he had produced 10 works, of which 6 works in 15 fasciculi are existing at the present day :

(1) Sutra on the highest reliance (No. 259 of B.N.).

(2) Mahāyāna-sraddotpāda-sāstra (No. 1250 of B.N.), etc.

He, however, continued his work of translation even after A.D. 557 till his death in A.D. 569. In the interval, he was able to translate no less than 38 or 40 works into Chinese. He was, therefore, another great translator of Buddhist books like Bodhiruci and others. He died at the age of 71 in A.D. 569. In the present collection of the Tripitaka we find 29 works attributed to him :

(1) Life of Vasubandhu (No. 1463 of B.N.).

(2) Vajracchedikā Prajñā paramita (No. 12 of B.N.).

(3) Sandhi-nirmoçana-sūtra (No. 156 of B.N.).

(4) Tarka-sāstra No. 1252 of B.N.), etc.

JÑĀNABHADRA

In the year A.D. 557 China was favoured with the visit of four master-minds, including two āchāryas and two disciples. They were :

- | | |
|-------------------|--------------------|
| (1) Jñāna Bhadra | } (Two āchāryas) |
| (2) Jinayasas | |
| (3) Yasogupta and | } (Two disciples). |
| (4) Jina gupta | |

These four Indian monks constituted a party which proceeded to China in A.D. 557. Of these monks, we shall first speak of Jñānabhadra (*Jang-na-po-t'o-lo*, No. 122 of Nan. cat.). He was the *guru* of Yasogupta and Jinagupta. Coming to China, the *guru*, however, did no great work. It is said that he translated only one book, namely, Pañcavidyā-Sāstra with the help of the above three monks. The Chinese book *Li tai san pao ki* (Trip. XXXV, 6, p. 78) makes the following remark about this translation: "The *Wou ming louen* (Pañca vidya-sāstra) in one chapter has been translated in the reign of the *Ming* Emperor (A.D. 557-560) in the *P'o-k'ia* temple of the ancient city of *Tch'ang-ngan*, by the master of Vinaya of the Tripitaka, *Jang-na-po-t'o-lo* (Jñānabhadra), in

collaboration with Chō-na-ye-chō (Jinayasas); *Ye-chō-kiue-to* (Yasogupta) and *Chō-no-kiue-to* (Jinagupta) transmitted their words; the Sramāṇa *tche-sien* put them in writing.”¹

JINAYASAS

We now turn to the other āchārya Jinayasas, whose name, however, has been transcribed by B. Nanjio as *Gñānayasas* (*Sho-nā-ye-sho*, No. 123 of Nanjio's *catalogue*). After his arrival in China, he translated only six works into Chinese with the help of his two disciples Yasogupta and Jinagupta. Only two works, however, are now in existence, namely:

- (1) Mahā-megha-sūtra (No. 187 of B.N.).
- (2) Mahāyānābhismaya-sūtra (No. 195 of B.N.).

The list of his six original works is given by *Li tai san-pao ki*, which also makes the following reference: “They were translated in the reign of *Wou* Emperor (A.D. 559-560), in the temple of four devarājas, which is in the old city of *Tch'ang-ngan*, for the great councillor of the State, Duke of the Kingdom of *Tsin-t'ang*,

¹ T'oung pao, 1905, p. 339.

Yu-wen Hou, by the master of Dhyāna of Tripiṭaka *Chō-nā-ye-chō* (Jinayasas), native of the Kingdom of *Mo-k'ia-t'o* (Magadha), in collaboration with two of his disciples *Ye-chō-kiue-to* (Yesogupta) and *Chō-na-kieu-to* (Jinagupta)."¹

We now refer to Yaso-Gupta (*Ye-shō-küê-to*, No. 124 of B.N.). It is difficult to identify his native country, which is said to be *Yiu-pho*. It might have been somewhere in India, as he accompanied Jñānabhadra and others from India to China. He was the disciple of Jinayasas. With Jina Gupta, another disciple of Jinayasas, he translated 3 or 4 works in A.D. 561-578. Though two of these works are said to be in existence, yet only one is found in the present collection of Tripiṭaka. It is Avalokitesvaraikādasamukha-Dhārani (No. 327 of B.N.).

JINAGUPTA

The last monk included in that famous batch of Indian Pandits was Jinagupta. He is regarded as one of the great monks coming to China. Bunyiu Nanjio has restored his name as Jñāna Gupta (No. 125 and 129 of

¹ *T'oung Pao*, 1905, p. 338.

Nanjio's *Catalogue*), which is not accepted by M. Edouard Chavannes. He transcribes *Chō-na-kiue-to* as Jina Gupta, which restoration we accept.

M. Chavannes contributed a well-written article on the life of this Indian monk in the pages of the *T'oung Pao*.¹ He drew his information from a biography of the monk, which is found in the Chinese monograph—*Siu kao seng Tchouan*. *Tao-siuan*, the author of this biography, published it in the year A.D. 650 collecting his information from various contemporary records.

Jina Gupta is one of the most fruitful writers in China, who worked hard in translating the Buddhist books. A look at the long list of 36 works (as given by Nanjio, App. II) will convince any one of the industry and capacity of this Indian Pandita. The Chinese Buddhists are indebted to him for the able version of BUDDHA-CHARITA, and also for a definite and complete translation of Saddharma-Pundarika. He is, therefore, one of the great sons of India, who tried their level best for spreading the culture and genius of India in China. His

¹ *T'oung Pao*, 1905, pp. 332-356.

name will be classed along with Kumārjīva, Amoghavajra and Dharmadeva.

Jinagupta was a Sramaṇa of the kingdom of *K'ien-to-lo* (Gandhāra). He was an inhabitant of the great city of Puruṣapura (*Fou-lieou-cha-fou-lo*, modern Peshwar). His family name was Kambhu, and he claimed to be a Kṣatriya. His father's name was Vajrasāra (*Po-chö-lo-p'o-lo*).

Jinagupta was the youngest son of his parents. From his youth he was virtuous and was of a religious turn of mind. It is rather surprising that at the tender age of seven he wanted to retire from the world and join the monastic order. No opposition, however, was offered by his parents, who allowed him to follow his own inclination. Accordingly, he retired to the *Ta-lin* temple (Mahāvāna Vihāra).

Jinagupta was fortunate in securing Jinayasas as his revered Upādhāya and Jñāna-bhadra as his āchārya. They freely instructed him in the various branches of learning. It is due to them that Jinagupta could become such a great scholar in his after-life.

When he was twenty-seven years old, he and his *gurus* resolved to visit China to preach

Dhamma among the Chinese. It is rather fortunate that in this case the *gurus* encouraged their disciples to take up this adventurous journey. They formed a band of ten travellers to start for China.

Their way was long and tedious; they had to suffer much on the way. Their way lay through Kapica (Kia-pei-che), where they stopped one year. They crossed over the snowy mountains and came to the kingdom of *Yen-ta* (Hephthalites). They were put to much difficulty in their journey. Jinagupta tried his best to relieve the distress of his *gurus*. They gradually passed Tach-kourgane and Khotan. After suffering unspeakable troubles and hardships this band of Indian monks arrived in the country of China in A.D. 557. Unfortunately all the members of the party could not bear the hardships of the way, only four Indian monks survived. They were:

- (1) Jinayasas,
- (2) Jñānabhadra,
- (3) Jina-Gupta, and
- (4) Yaso-Gupta.

In 559-560, in the reign of the Emperor *Ming*, Jina-Gupta came for the first time

at *Tc'hang-ngan* and began to reside in the *Ts'ao-t'ang* temple. Mixing little by little with the men of the capital, Jinagupta gradually learnt the Chinese language. Following his *Guru* Jinayasas, he also received an Edict from the *Ming* Emperor. Singular honours were also bestowed on him. By an Imperial Decree, a new temple of four *devarājas* was constructed for the Indian monks, who began to dwell in the new temple. They translated the Indian books in the same temple. The translated works are—the sūtra of *Kouan yin* (*Avalokitesvara*), the sūtra of questions of ṛṣi of gold (the corresponding Sanskrit title according to Prof. Sylvain Lévi is: *Kanakavarṇa Ṛṣi Pariprecha sūtra*).

In the meantime Jinagupta had become so popular that we find him appointed as the chief of monks of the district of *Yi*. At that time he lived in the *Long-yuan* temple and translated the poetry-portion (*Gāthā*) of *Avalokitesvara-bodhisattva-samantamukha-parivarta*, a section of *saddharma-puṇḍarika-sūtra*, the prose-portion of which had already been translated by the great Indian Pandita Kumārjiva.

He also translated the sūtra of the sayings of Buddha.

The fate of Buddhism in China now became clouded for the sudden change in the politics of the Chinese Empire. With the fall of the *Ts'i* dynasty and with the consequent rise of the Tcheou dynasty in A.D. 577 the religious policy was changed. Buddhism was dethroned from its high position and was banished from China. So, during A.D. 572-578 a calamity came upon the Indian monks in China. As a result of the downfall of Buddhism, Jinagupta and other monks were asked to clear out of China. Accordingly, Jinagupta had to go and live among the Turks (*T'ou-kiue*). He had to reside there temporarily as a leaf chased by the wind.

Meanwhile the Chinese mission, consisting of *Pao-sien*, *Tao-souei* and others, which had visited India between 575 and 581, came to the country of the Turks. They could not proceed to China proper, as the Government in China was anti-Buddhist. They had also to take refuge among the Turks. There they chanced to meet our monk Jinagupta. They asked him to translate the titles of 200 new sacred books, which they had brought with them

from *Tien-Tchow*, as India was known to the Chinese. They did not know at first that his learning was deep; afterwards they found in him a great scholar. They promised to Jinagupta to spread the law of *Dhamma* by every means.

The cloud, which was hanging over Buddhism, was soon removed. The anti-Buddhist dynasty was replaced by the *Souei* dynasty, which gave back all lost honour to Buddhism (A.D. 581). With the revival of Buddhism, the Chinese mission returned to China. The Emperor immediately appointed a Board of monks to undertake the work of translation of the sacred books, newly brought from India. The first Board was presided over by the Indian monk Narendrayasas. After the Board had accomplished some work, a few monks of *Ta-hing-chan* temple found out some divergences and contradictions in the translations. They thought that a better qualified man should be got hold of to carry on the work. Their choice fell on Jinagupta. They approached the Emperor and requested him to recall Jinagupta from the country of Turks. Accordingly, a special decree was issued by the Emperor inviting the

monk to China. Jinagupta was also thinking of returning to China as the conditions were becoming favourable day by day. Receiving the invitation, he at once hurried back to China.

That Jinagupta was a great scholar, that he could comprehend the signification of all knotty passages, that he could explain all the difficulties easily, was well-known to all the monks. A new Board was, therefore, constituted with Jinagupta as President, for the translation of the remaining texts. The Board was organised in this way—Jinagupta was asked to translate the Indian Texts with an Indian monk Dharmagupta and two Chinese Sramanas named *Kao t'ien-nou* and *Kao Ho-Jen*. Other ten Sramanas *Fa-king*, *Fa-ts'an* and others were appointed to supervise the translations and to see that the original sense was preserved. To revise the works and to make the style perfect, two other Chinese Sramanas named *Ming-mou*, and *Yen-ts'ong* were engaged.

Thus an innovation was introduced in the mode of translation of sacred Indian books. In the beginning, the translators used to be very much handicapped. They could get no

training in the Chinese language—the most difficult language—before coming to China. They could pick up the dialect of the Chinese frontier on their way to China. Up to Koutcha they could use Sanskrit, but after Koutcha they had to learn the local dialects to make themselves understood. On reaching China, they knew not even the A.B.C. of Chinese. They had to learn the language on their own initiation and then start translating the texts brought by them. They had also to do the work single-handed. This new method of appointing a committee of translators and supervisors was introduced to make the translations more correct and exact.

Jinagupta was made *Rajaguru* by the king of *T'eng*, a member of the Imperial family of *Souei*, who used to admire him as a model of the monks.

Jinagupta, since his arrival in China, had translated a total of 37 works in 166 chapters. Some of his works are :

(1) *Fo pen hing tsi* (Buddhaçaritra, B.N. No. 680).

(2) *Fa kiu* (B.N., No. 422).

(3) *Wei tö* (B.N., No. 423).

(4) *Hou nien* (Rāshtrapāla-paripricchā, B.N., No. 23 (181).

(5) *Hien Hou* (Bhadrapāla-sresthi-paripricchā, B.N., No. 23 (39).

The Emperor *Kao-tsou* of the *Souei* dynasty requested Jinagupta to translate a few Indian astronomical texts, with the assistance of several other Indian and Chinese monks. In 592 the translation of the astronomical works was done in more than 200 chapters.

Jinagupta died in the year A.D. 600 at the age of seventy-eight. The full list of 37 works in 176 chapters of Jinagupta has been given by the Chinese book *T'a t'ang Nei tien lou* (Trip. XXXVIII, 2, p. 29).

In B. Nanjio's catalogue, we find a list of 36 works ascribed to Jinagupta :

(1) Gāthās of the Avalokitesvara-samantamukha-parivarta (24-25 ch.) of Saddharma-Pundarika-sūtra (B.N., No. 137).

(2) Nānā-Samyukta mantra-sūtra (B.N., No. 347).

(3) Ādyāsaya-Saṅkoda (B.N., No. 37).

(4) Ratna-kuta-sūtra (B.N., No. 51), etc.

Thus Jina Gupta can claim to be a veteran worker in the cause of Buddhism. He suffered

much for his faith, yet he remained true to his own cult. His contributions to Indian culture are not unequal to those of Kumārjīva and Bodhiruci.

(A.D. 500-600)

Towards the close of the sixth century, we find three other monks coming to China. One of them was Gautama Dharmajñāna (*Khu-thau-ta-mo-sho-nā*, No. 126 of B.N.). He was the eldest son of Gautama Prajñāruci, who visited China in A.D. 538. He also hailed from Benares. While in China, he was entrusted with some administrative work. After the destruction of the Northern *T'shi* dynasty in A.D. 577 he was appointed by the Northern *Keu* dynasty as Governor of *Yan-sen* district. As such he was commonly known in the Chinese way as *Thāu Fa-k*. After a while in 582, *Wan-ti*, the first Emperor of *Sui* dynasty called him to his capital, where he translated one work, namely—sūtra on the difference of the results of actions. (No. 739 of B.N.).

The second monk was Vinita Ruci (*Phi-ni-to-liu-k'* B.N., No. 127). He was a Sramāṇa of

the country of Udyana. He reached China in A.D. 582 and translated only two works :

(1) Gayāsirsha-sūtra (B.N., No. 240).

(2) Mahāyāna-vaipulya-Dhāraṇī-sūtra (B.N., No. 253).

The last Sramaṇa of the sixth century was Dharma-Gupta (*Tā-mo-kiu-to*, B.N., No. 131). A notice of this Indian monk appears from the pen of M. Ed. Chavannes in *Bulletin de l'école Française D'extreme orient*.¹ Dharma Gupta followed the same route to China as taken by Jina Gupta. He arrived at *Tch'ang-ngan* in A.D. 590. From A.D. 590 to 619, he worked hard in translating the Buddhist works. He translated more than 10 works :

(1) Vajracchedikā - prajñā-pāramitā (No. 15 of B.N.).

(2) Nidāna-sūtra (No. 141 of B.N.).

(3) Sāstra on the provision for obtaining Bodhi (No. 1181 of B.N.).

(4) Nidāna-sāstra (No. 1227 of B.N.).

Dharmagupta died in China in A.D. 619.

¹ B.E.F.E.O. Tome III, 1903, pp. 439-440.

CHAPTER VI

THE AGE OF HIOUEN-TSANG
AND I-TSING

(600—700)

THE seventh century was not a favourable epoch for the Indian Pandits. This age did not attract a large number of monks from India: only six Indian monks left their native country for China. We cannot account for this sudden fall in the missionary spirit of Indian Buddhists. In India itself the conditions were far from being unfavourable. The last great Buddhist Emperor Harsa-wardhan was ruling over the destinies of the Buddhist world in India. It cannot, therefore, be asserted that there was any political reason which arrested the march of the Buddhist missionaries. Nor do we hear of any persecution. This period, however, is

fortunate in welcoming to Indian soil three great Chinese travellers—Hiouen-Tsang, Wang Hiuen-ts'e and I-Tsing.

The first Sramaṇa of this century was Prabhākaramitra (*Po-lo-pho-kiā-lo-mi-to-lo*, No. 132 of B.N.). He was a descendant of a Kshatriya family of Central India. He came to China in A.D. 627 when the Thān Dynasty (618-907) was ruling. He translated only three works in 38 fasciculi. He died in A.D. 633 at the age of 69. His works are :

(1) Ratna-tārā-dhārani-sūtra (B.N., No. 84).

(2) Prajñā-pradīpa-sāstra-Tikā (B.N., No. 1185).

(3) Sutrāṅkārā-Tikā (B.N., No. 1190).

Two years after his visit to China, the Chinese traveller Hiouen-Tsang started for India (A.D. 629). He came with the object of paying homage to holy Buddhist shrines, as well as of learning the Sanskrit language from the Indian Pandits. He travelled over the whole of India and learned Sanskrit in the great University of Nalanda. He took with him a large number of Indian sūtras. He had become so proficient in Sanskrit that on

his return to China he translated no less than 75 Buddhist books. He translated :

(1) Mahā prajñā-paramita-sūtra (No. 1 of B.N.).

(2) Vajracchedikā-prajñāparamitā (No. 13 of B.N.).

(3) Nidāna-sūtra (No. 140 of B.N.) and many other works.

He was followed by another Chinese traveller—Wang Hiuen-t'se. The accounts of Wang Hiuen-t'se have been translated by Prof. Sylvain Lévi.¹

In 652, a new monk visited China. His name was in Chinese *ò-ti-khi-to* (Ati Gupta)? (No. 136 of B.N.). He hailed also from Central India. In two years, he was able to produce only one work, namely, Dhārani-Sangraha-sūtra (No. 363 of B.N.).

He was followed by NADI (*Nā-thi*, No. 137 of B.N.). He set his foot on the Chinese territory in A.D. 655. Before coming to China, he had travelled all over India and Ceylon, and made a collection of 1,500 Texts of Tripitaka, both of the Hinayāna and Mahāyāna schools. In 656 he was sent by the Chinese Emperor

¹ Journal Asiatique, 1900 Mars-Avril and Mai-June.

for securing some medicine from a distant island, whence he returned in A.D. 663 and translated three works into Chinese. One work of his has since been lost. His works are :

(1) *Simha-vyūha-rāja-bodhisattva-paripriccha* (No. 462 of B.N.).

(2) *Vimala-jñāna-bodhisattva-paripriccha* (No. 521 of B.N.).

From Central India, another monk crossed over to China. His name was Divakara (*Ti-pho-hó-lo*, No. 139 of B.N.). In 12 years (A.D. 676-688) he translated 18 works in 34 Fasciculi, but we find 19 works attributed to him in B. Nanjio's *Catalogue*. Some of them are :

(1) *Bhadrāpāla-sresthi-paripriccha* (B.N., No. 53).

(2) A continuation of the *Dharmadhātavavatārādhāya* of the *Buddhāvataṃsaka-vai-pulya-sūtra* (B.N. No. 101).

(3) *Lalita-vistara* (No. 159 of B.N.).

(4) *Manjusri-paripriccha* (Nos. 264-265 of B.N.).

After him another Indian Pandita visited China. His name was RATNACINTA (*ö-ni-kan-na*, No. 148 of B.N.). He started from the

Kingdom of Kashmira (*Kiā-shi-mi-lo*). In A.D. 693-706 he was able to translate 7 works in 9 fasciculi. He died in China in the old age of 100, in A.D. 721. He had translated the sūtra on counting the good qualities of a rosary (No. 295 of B.N.), Ekākshara-dhārani (No. 333 of B.N.) and several other books.

In the meantime I'tsing had come to the holy land of Lord Buddha, along with a band of Chinese monks. The travels of I'tsing, which has been translated by the well-known Japanese scholar Takakusu, are no less interesting than those of Hiouen-Tsang. He came to India in A.D. 671 and also learned the Sanskrit language during his stay in India. This had enabled him to translate on his return to China no less than 59 Buddhistic Sanskrit books into Chinese. The translations of Hiouen-Tsang and I'tsing greatly developed the Buddhist literature of China.

The end of the seventh century saw a great Indian monk in China. His original name was Dharmaruci. He belonged to the Kāśyapa clan of a Brahmin family of South India. When he came to China, the Empress Wu Tsothien (A.D. 684-705) changed his name to

Bodhiruci (*Phu-thi-liu-k* ', No. 150 of B.N.). For twenty years (A.D. 693-713) he worked in China and produced the Chinese version of no less than 53 books in 111 fasciculi. Unfortunately the particulars of the life of this great Indian Pandita are not available to us, or a new chapter of the History of Buddhism would have been unfolded before us. He translated the PRAJÑA-PĀRAMITA-ARDHASATIKA into Chinese. Of his 53 works, twelve are at present missing. He died, it is said, at the age of 156, in A.D. 727.

CHAPTER VII

THE AGE OF AMOGHAVAJRA

THE eighth century saw the advent of a mighty Buddhist worker in China, namely, Amoghavajra. But for the coming in of this great missionary, the history of Indian Pandits in this century would have been very unfortunate. Very few monks continued to be attracted to that celestial Empire. India gave only a handful of monks to China, but among them towered high the personality and activities of the great Indian Pandita Amoghavajra.

The first Indian Pandita of this century (A.D. 700-800) was—Pramiti (*Pan-lā-mi-ti*, No. 151 of B.N.). He was a Sramāṇa of Central India. He was not reputed as a great translator. In 705 he translated only one work with the assistance of an Indian Sramāṇa Meghasikha of Udyana and a Chinese monk.

The work is entitled—Mahā-Buddhoshnisha-Tathagata-guhya-hetu-sākshātkritā-prasannārtha-sarva-Bodhisattvakaryā-surāṅgama-sūtra (No. 446 of B.N.).

He was followed by Vajrabodhi (*Poh-zih-lo-phuthi*, No. 153 of B.N.). He hailed from *Mo-lai-ye* (Malaya) country of South India. He descended from a Brahmin family. He arrived in China in A.D. 719 and during A.D. 723-730 translated 4 books into Chinese. But in Nanjio's *Catalogue*, eleven works are attributed to him. He translated Kundi-Devi-Dhārani (No. 345 of B.N.) into Chinese. He died at the age of 71 in A.D. 732.

The next Pandita was sent from the University of Nālanda. His name was Subhakara Simha (*Shu-pho-kie-lo-sān-hò* No. 154 of B.N.). He claimed descent from the uncle of Sakya Simha. He came to China in A.D. 716 with a few Sanskrit Texts. He was able to translate four works into Chinese in A.D. 730, but five works are ascribed to him in the present collection of the Tripitaka. He translated—Susiddhikāra-mahā-tantra (No. 533 of B.N.), and Subāhu-kumāra-sūtra (No. 531 of B.N.). He died in A.D. 735, when he was 99 years old.

AMOGHAVAJRA

Now comes one of the greatest Indian Pandits, who had visited China. He was Amoghavajra (*O-mu-ku-poh-ko-lö*, No. 155 of B.N.). He was the land-mark of this century, and a great translator of his age. Like Kumārjiva, Jinagupta and Bodhiruci, he tried to spread the Indian spirit in China through translations. He was also responsible for the wider spread of Tantrikism in China. He translated numerous Dhāranis and Tantras into the Chinese language. His religious zeal carried him all through his career. It is through the instrumentality of these great Indian Pandits that the culture and civilisation of India spread throughout China and other foreign lands.

Amoghavajra was a Sramaṇa of Northern India. He came from a Brahmin family and received instructions from his *Guru*, Vajrabodhi. He accompanied his *Guru* in his journey to China in A.D. 719. Vajrabodhi, his *Guru*, in his death-bed, requested his disciple to go back to India to collect new Buddhist Texts. Vajrabodhi's death took place in the year A.D. 732. After his *Guru's* death, he resolved to keep the

last request of his preceptor. Nine years later, he left China for going back to India in A.D. 741. For five years he traversed the whole of India and Ceylon and returned to China with a large number of manuscripts in A.D. 746. He then commenced his propaganda work in China and soon attracted the royal attention. The reigning Emperor Hhuen-Tsun was so much pleased with his manifold activities, that he conferred on him the title of *k'-tsān*, meaning wisdom-repository, *Prajñā-moksha*. A few years later, Amoghavajra wanted to return to India. When he asked the permission of the Emperor, the permit was granted to him for proceeding to his mother-country in 749. The Emperor soon changed his mind. He thought he could ill spare a learned scholar like Amoghavajra. So, as soon as the Indian Pandita had reached the sea-shore, there came the imperial decree calling him back to the capital. Thus Amoghavajra was detained in the land of China: and it must be admitted that it was rather for the good of China.

In A.D. 756 he was living in the great *Hhin-shan* monastery, where he began to carry on his work of translation. For his pious deeds,

he was honoured and respected by the whole nation. A few years later in 765, Amoghavajra was the recipient of new honours from the Emperor. The title of *Tā-kwān-k'-sān-tsau* (meaning Tripitaka Bhadanta *Tā-kwān-k'*) was conferred upon him. It is the practice in China that the holy books which would be included in the official Tripitaka, should be translated by a monk receiving the royal command to do so. No monk could translate a book for the official Chinese Tripitaka without royal commission. Fortunately for Amoghavajra, he had received such a royal edict. So he had to submit his report of the progress of of the work done from time to time to the Emperor. In A.D. 771 on the birthday of the Emperor Tai-Tsun (A.D. 763-779) he presented his translation to the Emperor with the following remarks: "From my boyhood I served my teacher (Vajrabodhi) for 14 years (719-732) and received instructions in the doctrine of yoga. Then I went to the five parts of India and collected several sūtras and sāstras, more than 500 different Texts, which had hitherto not been brought to China. In A.D. 746 I came back to the capital. From the same year

till the present time (A.D. 771) I translated 77 works in more than 120 fasciculi."

To take him at his own valuation, Amoghavajra was a great translator of his age. In the eighth century, there was no one to compete with him in his varied activities. His literary venture was simply astounding. As he was a great Tantric scholar, so we find numerous books on Tantra and Dhārani in the list of his works. We mention only some of his works:

(1) Mahāmayūri-vidyā rāgni (No. 307 of B.N.).

(2) Kundi-Devi-Dhārani (No. 346 of B.N.).

(3) Marici-dhārani (No. 846 of B.N.).

(4) Marici-devi-Pushpamālā-sūtra (No. 845 of B.N.).

(5) Gātananta mukha-dhārani (No. 956 of B.N.).

(6) Sarva-tathāgatādhīsthāna - h r i d a y a - guhya-Dhātu-karanda-mudra-Dhārani (No. 957 of B.N.).

(7) Mahāsri-sūtra (No. 958 of B.N.).

(8) Mahā sri-devi-dvādasabandhanāshtasata nāma-vimala-mahā yāna-sūtra (No. 959 of B.N.).

(9) Ganguli-vidyā (No. 961 of B.N.).

(10) Ratna-megha-dhārani (No. 963 of B.N.).

(11) Sālisambhava-sūtra (No. 962 of B.N.).

(12) Rāstra-pāla-prajñā-pāramitā (No. 965 of B.N.).

(13) Mahā-megha-sūtra (No. 970 of B.N.).

(14) Ghana-vyūha-sūtra (No. 971 of B.N.).

(15) Paṇṇa savari-dhārani (No. 973 of B.N.).

(16) Vaisramana-divya rāja-sūtra (No. 974 of B.N.).

(17) Māṇjusri-paripriccha-sūtra-aksha-
ramātrikādyāya (No. 975 of B.N.).

(18) Pañcatrimsad-buddha-nāma-pūja-
svikara-lekha (No. 976 of B.N.).

(19) Avalokitesvara-bodhisattva-nirdesa-
samanta-bhadra-dhārani (No. 980 of B.N.).

(20) Ashta-mandalaka-sūtra (No. 981 of B.N.).

(21) Kakshu rvisodhana-vidyā-dhārani
(No. 982 of B.N.).

(22) Sarva-roga-prasamana-dhārani (No. 983 of B.N.).

(23) Gavala-prasamana-dhārani (No. 984 of B.N.).

(24) Yoga-sangraha-mahārtha-ānanda-pari-
trāna-dhārani-gvala-vaktra (preta)-kalpa-sūtra
(No. 985 of B.N.).

(25) Ekakūdārya-dhārani (No. 1000 of
B.N.).

(26) Amogha-pāsa-vairocana-buddha-
mahābhishikta-prabhāsa-mantra-sūtra (No. 1002
of B.N.).

(27) Niti-sāstra-sūtra, spoken by Buddha
for the sake of king Udyana (No. 1006 of B.N.).

(28) Tejasprabhā-mahābala-guṇāpadvina-
sasri-dhārani (No. 1010 of B.N.).

(29) O-li-to-lo (?) Dhārani (No. 1021 of
B.N.).

(30) Ushnishacakravarti-tantra (No. 1,023
of B.N.).

(31) Bodhimandā-nirdesaikāksharoshni-
sha-cakravarti-rāja-sūtra (No. 1024 of B.N.).

(32) Bodhi manda-vyūha-dhārani (1025
of B.N.).

(33) Prajñā-pāramitā-ardhasatikā (No.
1,034 of B.N.).

(34) Vajrasekhara-yoga-sūtra (rosary)-
sūtra (No. 1036 of B.N.).

(35) Mahā-pratisara-dhārani (No. 1042 of
B.N.).

(36) Garuḍagarbha-rāja-tantra (No. 1054 of B.N.).

(37) Vajra-kumāra-tantra (No. 1064 of B.N.).

(38) Samānta-bhadra-praṇidhāna-stotra (No. 1142 of B.N.).

(39) Mahāyāna-nidana-sāstra (No. 1314 of B.N.).

(40) Hariti-mātri-mantra-kalpa (No. 1449 of B.N.).

(41) Important names of several parts of Dhāraṇi (No. 1452 of B.N.).

A mere glance at the above list will show how many Dhāraṇis and Tantras he had translated. These Dhāraṇis, like the Tantras, seem to be mysterious works containing numerous inexplicable formulas, which were believed to be the instruments of gaining some unknown object. One of the Dhāraṇis translated by him is—Sarva-roga-prasamana-dhāraṇi (No. 983 of B.N.). The object of this Dhāraṇi is to cure all sorts of diseases, presumably by means of mysterious formulas, which are difficult to explain. He also translated several Tantras like Vajra-kumāra-tantra (No. 1064 of B.N.) and others. Tantras also sought to attain some

mysterious objects as well as the curing of diseases.

After performing such herculean work of translation, Amoghavajra died in A.D. 774, when he was 70 years old. The respect of the Emperor was so great for this great Indian Translator that he wanted to bestow more honours on him even after his death. The Emperor conferred on him the posthumous title of *Minister of the State* and *Ta-pien-kan-kwān-k' -sān-tsan* (meaning the Tripitaka-Bhadanta-great eloquence-correct-wide-wisdom). Such was the high honour given by the Emperor on the spirit of the great Indian Pandita of the Thān Dynasty. It is said that Amoghavajra "was held in high veneration at the court of successive Sovereigns of Thān Dynasty. Under his influence the Tantra doctrines, dealing with talismanic forms and profession of supernatural power, first gained currency in China." (Cf. B. Nanjio's Catalogue, App. II.)

(A.D. 800-900)

The ninth century, at present, seems to have been a blank in the history of Indian Pandits in China. With Amoghavajra the great monk, closed

a glorious period of the history of Greater India in China. After him for more than a century, India did not send in any reinforcement to the land of China. This blank seems to be very strange, considering the number of monks visiting China in the preceding century. It is difficult to ascertain the cause of this sudden arrest of the missionary spirit of the Buddhists. Buddhism had not yet died away from India, but the Patrons of this faith were not altogether wanted. After a gap of more than a century and a half, we find Indians again going to China. For this century we have not come across the name of any Indian monk who set his feet on the Chinese territory. So we call this century a dark period for our history of that Greater India, which had already been established in China by the Indian Pandits.

CHAPTER VIII

THE LAST BANDS OF INDIAN PANDITS IN CHINA

(A.D. 900-1000)

THE incursion of Indian Pandits into the Chinese Empire is gradually coming to an end. After an absence of a century and a half, fresh bands of Indian monks began to penetrate into China to keep up the Buddhist faith in China. But they would constitute the last few bands of Indian Pandits proceeding to far-off lands. After them, unfortunately, a complete cessation comes over the movement.

B. Nanjio in his *Catalogue* mentions only three Indian monks, who visited China in the tenth century of the Christian Era. That account has to be supplemented by that of M. Ed. Chavennes, who collected particulars of Indian monks in the tenth and eleventh

centuries in the appendix to his article entitled —*Les Inscriptions Chinoises Du Bodh Gayā*.¹

From the year A.D. 972 the Indian Pandits again began to pour into China after the lapse of more than a century and a half. In that year three Sramaṇas arrived at the imperial court from Western India. They were :

- (1) *K'o-tche*,
- (2) *Fa-k'ien*, and
- (3) *Tchen-li*.

There came another Sramaṇa from India, called *Son-ko-t'o*.

In A.D. 973 China witnessed the arrival of a great Indian Pandit called Dharmadeva (*Fa-tien*, No. 159 of B.N.), the master of Tripiṭaka. He hailed from the great University of Nalanda, which had already sent its quota to China. He was one of the most celebrated translators of the *Song* Dynasty (A.D. 960-1127). In 982, a Board was formed by the imperial order to translate Indian Buddhist Texts. The Board was composed of our monk Dharma Deva, *Tien-si-tsai* and Dānapāla, each of whom was asked to translate one work into Chinese. There were other Chinese monks, versed in Sanskrit,

¹ *Revue de l'histoire des Religions*, 1896, July-August.

such as *Fa-tsin* and others, who were engaged to supervise the translations. Others like *Yangyue* and *tchang-ki* were asked to make the Chinese style perfect. The Board was appointed to make the translations exact and correct.

Dharma Deva (*Fa-tien*) had begun his translations from the year A.D. 973. In eight years he translated as many as 46 works (A.D. 973-981). Next year (A.D. 982) he received from the Emperor *Thei-tsun* (A.D. 976—999) the title of *Kwhān-kiao-tash*. For some reason or other, our monk did not like his Chinese name *Fa-tien*, and he, therefore, changed his name to *Fa-hien*. He might have hoped to be a great Buddhist monk like the famous Chinese traveller, whose name he adopted. And, indeed, he did become as celebrated as the Chinese traveller. So his works are found both under the name of *Fa-tien* and *Fa-hien*. Under his old name *Fa-tien* he translated 46 works :

(1) Mahā-vaipulya-dhārani-ratna prabhāsa-sūtra (No. 785 of B.N.).

(2) Vasudharā-dhārani (No. 787 of B.N.).

(3) Udyana-vatsarāja-paripriccha (No. 788 of B.N.).

(4) Sapta-buddhaka-dhārani-sūtra (No. 793 of B.N.).

(5) Mahā-danda-dhārani (No. 800 of B.N.).

(6) Sālisambhava-sūtra (No. 818 of B.N.).

(7) Dāna-sūtra (No. 810 of B.N.).

(8) Grahamātrikā-dhārani (No. 811 of B.N.).

(9) Shadbhavagāthā-sūtra (No. 821 of B.N.).

(10) Subāhu-paripricchā-sūtra (No. 822 of B.N.).

(11) Bhikshu-panca-dharma-sūtra (No. 823 of B.N.).

(12) Buddha-hridaya-dhārani (No. 825 of B.N.).

(13) Arya-durgaya-vajrāgni-dhārani-sūtra (No. 833 of B.N.).

(14) Sresthi-dāma-phala-sūtra (No. 848 of B.N.).

(15) Mahā-Samaya-sūtra (No. 851 of B.N.).

(16) Sri-sarva-bhūtādāmara-tantra (No. 1031 of B.N.), etc.

After translating 46 works in A.D. 973-981 under the designation of *Fa-tien*, he began to

translate more books into Chinese. In 19 years (A.D. 982-1001) he translated 72 new works under his new adopted name *H'a-hien*. These are :

(1) Samadatta-mahārāja-sūtra (No. 859 of B.N.).

(2) Sukhāvati-vyūha (long) (No. 863 of B.N.).

(3) Prajñāpāramitā-saṅkhyagāthā (No. 864 of B.N.).

(4) Sapta-sūryanaya-sūtra (No. 870 of B.N.).

(5) Ashtamandalaka-sūtra (No. 880 of B.N.).

(6) Rāvana-bhāsita-bālavvyādhi-bhishajya-sūtra (No. 882 of B.N.).

(7) Sarvāpādvīnāśaratnoshishadhārāṇi (No. 885 of B.N.).

(8) Suvarṇa-dhārāṇi (No. 886 of B.N.).

(9) Candanagandhakāya-dhārāṇi (No. 887 of B.N.).

(10) Amita-guṇa-dhārāṇi (No. 892 of B.N.).

(11) Ashtādasabāhu-dhārāṇi (No. 893 of B.N.).

(12) Lakṣha-dhārāṇi (No. 894 of B.N.).

(13) Sarva-pāpa-vināśa-dhārāṇi (No. 895 of B.N.).

(14) Mahā-priyā-dhārāni (No. 896 of B.N.), etc.

This list also contains so many works on Dhārāni and Tantra. These works had become popular in China, as in Tibet about this time. *Fa-tien* was a Sramaṇa of the University of Nalanda, which by this time had become a centre of Tantric Buddhism. *Fa-tien*, therefore, might have got his Texts on Tantra and on Dhārāni from Nalanda. It may be mentioned here that those Indian monks who developed the Buddhist Tantric School in Tibet, and who translated the Tantras into Tibetan about this time, mainly came from Nalanda, Vikramasīla and other centres of culture of Bengal.

Dharma Deva also translated that popular book, namely, Sukhāvati-vyūha (No. 863 of B.N.). It was a popular book of the Mahāyāna school, because it contains the vivid picture of Paradise according to the Mahāyāna theory. It had also been translated by such great scholars like Kumārjīva and Hionen-tsang.

Dharma Deva died in the year A.D. 1001. For all his good work, he was honoured even after his death. He received the posthumous

title of *Hhüen-kiao-shān-sh* from the Emperor. He was one of the last great Pandits coming to China.

In A.D. 975 *Jang-kie-chono-lo* (caukhasvara), the son of the King of Eastern India, went to China and paid homage to the reigning Emperor.

There came another prince from India. He was Manjuceri (*Man-tchou-che-li*), the son of the King of Western India. He had come to China in A.D. 971. As he was the youngest son of the king, he had to take the orders according to the custom of that kingdom. Becoming a monk, he came to China with Chinese monks. *T'ai-tson* (A.D. 960-975) asked him to live in the *Siang-kono* temple. As he was a virtuous monk, he soon became popular in the city and began to receive a large number of gifts. Other monks soon became jealous of him. As this Indian monk did not know Chinese, they went to the Emperor and told him that he had become home-sick and wanted his permission to go back to India. An imperial order granted the permission. When Manjuceri was informed of the decree, he became furious. As there was no help, he

started for India after some months. But no one knows where he went.¹

In the year 980, two of the most celebrated translators of the *Song* period visited China. They were :

- (1) *Tien-si-tsāi*, and
- (2) *Che-hou* (Dānapala?).

The monk *Tien-si-tsāi* is said to have started from the kingdom of *Kia-che-mi-lo* (Kashmir), but according to another Text, he had been a Sramana of the temple of *Mi-lin* of the kingdom of *Jo-lan-t'o-lo* (Jalandhara: Cf. B. Nanjio's *Catalogue*, App. II, No. 160). He was a great worker in the cause of Buddhism in China. From the year A.D. 980, he worked hard for a period of twenty years. For his missionary spirit and for the good work done by him, he received the title of *Min-kiāo-tā-sh* from the Emperor in A.D. 982. In the same year a committee was constituted by an imperial Edict for the translation of sacred Indian books. It consisted principally of three Indian Pandits, namely, *Tien-sia-tsāi* our monk, *Fa-tien* and Dānapala. They were asked to translate one work each.

¹ Chavannes—*Ibid.*

He rendered other Indian books into Chinese. In twenty years he could produce only 18 works. He translated that important book *Dharmapadu* (No. 1439 of B.N.), which can be found in various different versions, namely, in Sanskrit, in Pali, in Chinese, in Tibetan and in Mongolian. He translated another book—*Dasanāma-sūtra* (No. 839 of B.N.). Another work rendered by him was—*Upamitāyus-sūtra* (No. 807 of B.N.).

He died in the year A.D. 1000. After his death as a mark of honour to his memory, the posthumous title of *Hwi-pien-fa-sh* was conferred upon him.

The other illustrated translator of the *Song* period was—*Che-hou* (Dānapala? B.N. No. 161). He was a native of the country of *Ou-tien-nang* (Udyāna). Along with the preceding monk *Tien-si-tsai*, he came to China in A.D. 980. In 982, the title of *Hhien-kiao-ta-sh* was conferred on him. In the same year he was appointed by the Emperor to translate Indian sūtras along with his companion and *Fa-tien*. In the 12th month of 982, a letter from *Mo-si-nang*, King of Western India was brought by a Sramana named *Koang-yuen*. The Emperor ordered

Che-hou (Dānapala?) the master of Tripitaka, to translate the letter for him. It ran: "Humbly, I have heard it said that in the Kingdom of *Tche-na* (China), there was a great son of the Gods, perfectly wise and holy. His fortune and his power are supreme. I am ashamed of my little chance, which deprives me of the means of going to you to pay homage. *Koang-yuen*, by imperial grace, has obtained for offering a *Kasāya* for *Che-kia Jou-lai* (Sakya Tathāgata) of the diamond throne. . . . With due respect I send through the Sramaṇa *Koang-yuen* a relic of Sakya (*che-kia*) for you." At the end of the letter of *Mo-si-nang*, the history of *Song* adds that *che-hou* translated also a collective address of the monks of the same kingdom.¹

He is said to have translated no less than 111 books into Chinese:

- (1) *Kāsyapa-parivarta* (No. 805 of B.N.).
- (2) *Vasudhara-dharani* (No. 809 of B.N.).
- (3) *Dvādaśa nidānagātasri-sūtra* (No. 814 of B.N.).
- (4) *Cintāmani-dhārani-sūtra* (No. 836 of B.N.).

¹ *Chavannes—Ibid.*

(5) Ratnajāta-dhāraṇi-sūtra (No. 838 of B.N.).

(6) Sarva-Buddha-sūtra (No. 866 of B.N.).

(7) Pushpakūta-dhāraṇi (No. 857 of B.N.).

(8) Dānacintana-sūtra (No. 930 of B.N.).

(9) Dharma-mudrā-sūtra (No. 932 of B.N.).

(10) Mahājātārtha-sūtra (No. 933 of B.N.).

(11) Prajñā-pāramitā-hridaya-sūtra (No. 935 of B.N.).

(12) Mekhalā-dhāraṇi (No. 940 of B.N.).

(13) Suvarṇa-kāya-dhāraṇi-sūtra (No. 941 of B.N.).

(14) Kandropamāna-sūtra (No. 948 of B.N.).

(15) Bhishag-Upamāna-sūtra (No. 949 of B.N.).

(16) Ratna-megha-sūtra (No. 964 of B.N.),
etc.

He is also responsible for the production of a large number of *Dhāraṇis* along with other works. The *Dhāraṇis* became so much popular with the Chinese, that they formed a considerable part of the Chinese Buddhist Literature.

According to the History of the *Song*, we find that during the years A.D. 984-987, there came to China, a monk of *T'o-lo-men*, that is, a Buddhist Sramaṇa of India, named *Yonk-cha*. This Indian monk asserted that his country was called the kingdom of *Li-te*, that the name of the family of the king was—*Ya-lo-on-te*, that his personal name was—*A-jon-i-to*, that his wife was called *Mo-hi-ni*.¹

About the year 990, another monk came from the University of Nālanda. His name was *Pou-t'o-k'i-to* and he was described as the Sramaṇa of the temple of Nālanda (*Na-lan-t'o*) of Central India. He offered some relics of Buddha and Sanskrit Texts to the Emperor.

In A.D. 995 another monk named *Kia-lo-cheu-ti*, whose name might be restored as Kālacānti, visited China. He was a Sramaṇa of Central India. He also brought the Buddhist relics and Sanskrit books written on palm leaves, for the Emperor.

He was followed by Rāhula (*Lo-hou-lo*) in the year A.D. 997. He was a Sramaṇa of Western India. He also carried some sacred books for the Emperor.

¹ Chavannes—*Ibid*.

The last Indian monk of the tenth century was *Ni (?)wei-ni*, who was a Sramana of Central India. He and his companions brought various Indian texts for the Emperor.¹ With him we have to close the account of Indian Pandits in the tenth century in China.¹

(A.D. 1000-1100)

This movement of Buddhist missionaries is gradually losing life and enthusiasm. The movement was brilliantly maintained through a thousand years. A dullness is now coming over the missionary spirit and activity of the Indian Buddhists. We are fast approaching the last epoch in the history of Indian Pandits in China. Exactly at this time the aggressive spirit of Muhammadanism was busy bringing one country after another under their subjugation. The Muhammadans had already attacked the land of the five Rivers for several times. Even while they were knocking at the gates of India and trying to spread the faith of Mahomed in Hindusthan, several bands of Buddhist missionaries were crossing over the hills and dales to

¹ M. Chavannes—*Ibid.*

keep up the torch of Buddhism in China, heedless of the numerous difficulties lying on their paths. With the conquest of Northern India by the Muhammadans, the on-ward march of Buddhist missionaries came to a sudden stop, because the persecution of the Moslem conquerors killed the missionary spirit of the Buddhists.

In 1004, China was visited by *Fa-hu* (Dharma-Raksh (?) No. 162 of B.N.). He hailed from Magadha. He also brought with him the relics of Buddha and Sanskrit Texts on palm leaves. In 1054, the title of *Phu-min-tsz-kiao-kwhân-fan-ta-sh* was bestowed upon him by the Emperor Zân-tsun (A.D. 1023-1064). He translated 12 works. After labouring hard in the cause of his faith, he died in good old age of 96, in the year A.D. 1058. Some of his books are :

- (1) Ratna-megha-tantra (No. 964 of B.N.).
- (2) The Vajra-tantra (No. 1060 of B.N.).
- (3) Prajñāptipāda-sāstra (No. 1317 of B.N.).

A contemporary of *Fa-hu* was *Zih-khan* (Surya-yasas (?) No. 167 of B.N.). He was an Indian monk, and translated only two works into Chinese.

Another Indian Sramaṇa named *Tsi-nāh-min-toh-li-lien-tōh-lo-mo-nin*, translated only one work into Chinese, namely—*Silā-patra-dhārani* (No. 1016 of B.N.).

An Indian monk named *Tshz'-hkien* (maitreya-bhadra (?) No. 166 of B.N.) was appointed *Kwo-sh* (Rājaguru) of the Emperor of Liao Dynasty (A.D. 907-1125). He translated only five works, two of which are .

(1) *Vajrabhaṅgana-dhārani* (No. 1001 of B.N.).

(2) Ceremonial rules for homa sacrifice (No. 1445 of B.N.).

He was followed by a band of Indian Pandits, namely :

(1) *Çilabhadra* (*Kie-hieu*) a Sramaṇa of Northern India.

(2) *Mou-le-che-ki*, the Sramaṇa of the Kingdom of *Kia-che-mi-lo* (Kashmir) in A.D. 1005.

(3) *Ta-mo-po*, a Sramaṇa of Western India, in A.D. 1005.

(4) *Tchong-té*, also a Sramaṇa of Western India, in A.D. 1010.

(5) *Kio-kie*, a Sramaṇa of Central India.

(6) *Tche-hien*, a Sramaṇa of Western India, in A.D. 1013.

(7) *T'ien-kio*, a Sramaṇa of the Kingdom of Udyāna, in A.D. 1016.

(8) *Mias-ti*, a Sramaṇa of the Kingdom of Ceylon, in A.D. 1016.

(9) *Song-cheon*, a Sramaṇa of the Kingdom of *T'sa-fo-lo*, in Central India, in A.D. 1016.

(10) *Pou-tsi*, a Sramaṇa of the Kingdom of Fo-lin-nai (Varendra) in Eastern India in A.D. 1016.

(11) *Ngai-hien-tche*
 (12) Sin-Hon (Çraddhāpāla ?) } Monks of
 Western India, in A.D. 1024.

They brought with them relics of Buddha and Sanskrit Texts.¹

The last monk from India was perhaps *K'-ki-sian* (Jñānasri?), who set his feet on the Chinese territory in the year A.D. 1053. He translated only two works :

(1) Mahābala-sreshthi-paripricchā - s ū t r a
 (No. 994 of B.N.).

(2) 'Tathāgatajñāna-mudrā-sūtra.

He was the last of the glorious band of Indian Pandits who penetrated into China to preach the *Dhamma* of Lord Buddha. These Indian Pandits continued to flow into China for

¹ M. Chavannes—Ibid.

more than a thousand years. They gave Buddhism to China, and with the faith of Buddha, they gave the whole Sanskritic Buddhist literature to China, they gave to her Indian Sculpture and Painting, and in fine they gave to her all the component parts which formed Indian civilisation and culture. This movement of Indian Pandits in China is unique in the history of the world ; such zeal, enthusiasm, perseverance and steadiness with which they preached the holy faith of Lord Buddha for more than a thousand years, is also rare. The Moslem conquest of India dealt a death-blow to this unique movement, and we do not find any more Buddhist monks going towards China to preach *Saddharma*. It is very unfortunate that when Koublai Khan looked towards India for Indian Pandits to translate the whole Tripitaka into Mongolian, he did not get a single monk from India.

A CHRONOLOGICAL LIST OF INDIAN PANDITS

1. Kāsyapa Mātanga— } A.D. 67
2. Chu Fa-lan— }
3. Fo-soh—A.D. 172-183
4. Mahābala—A.D. 197
5. Dharmaphala—A.D. 207
6. Dharma kāla—A.D. 222
7. Vighṇa— } A.D. 224
8. Luh-yen— }
9. Khān-Saṅ-Hwui—A.D. 241
10. Kalyāṇarun—A.D. 255
11. Kalyāṇa—A.D. 281
12. Gorakṣa—
13. Chu-shu-lān—A.D. 290
14. Dharma-Raksha—A.D. 381
15. Gautama Saṅghadeva—A.D. 383
16. Dharmapriya—A.D. 382
17. Saṅgha bhata—A.D. 383
18. Buddha-bhadra—A.D. 398
19. Kumārjīva—A.D. 401

20. Vimalāksha—A.D. 406
21. Punya Trato—A.D. 404
22. Buddhayasas—A.D. 403
23. Dharmayasas—A.D. 407
24. Dharmakṣema—A.D. 414
25. Buddhajiva—A.D. 423
26. Dharmamitra—A.D. 424
27. Guṇavarman—A.D. 431
28. Guṇa Bhadra—A.D. 435-468
29. Cu Fā-kien—A.D. 465-471
30. Dharmajatayasas—A.D. 481
31. Guṇavridhi—A.D. 492-495
32. Upasūnya—A.D. 538-565
33. Paramārtha—A.D. 548-569
34. Dharmaruci—A.D. 501-507
35. Ratna-mati—A.D. 508
36. Bodhiruci—A.D. 508-535
37. Buddhasānta—A.D. 524-550
38. Gautama Prajñāruci—A.D. 538-41
39. Vimoksha Prajñā Rishi—A.D. 541
40. Narendra yasas—A.D. 557-589
41. Jñāna Bhadra—A.D. 558
42. Jñāna yasas—A.D. 564-572
43. Yaso-Gupta—A.D. 561-578
44. Jina-Gupta—A.D. 561
45. Gautama Dharma Jñāna—A.D. 577

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46. Vinita Ruci—A.D. 582
47. Dharma Gupta—A.D. 590-619
48. Prabhākaramitra—A.D. 627-633
49. Ati-Gupta—A.D. 652
50. Nadi—A.D. 655
51. Dirākara—A.D. 676-688
52. Ratnacinta—A.D. 693-721
53. Bodhi-ruci—A.D. 693-727
54. Pramiti—A.D. 705
55. Vajra Bodhi—A.D. 719-732.
56. Subhakara Simha—A.D. 716-735
57. Amogha Vajra—A.D. 719-774
58. Dharmadeva—A.D. 973-1001
59. Dāna Pāla—A.D. 980-982
60. Tien-Si-Tsāi—A.D. 980-1000
61. Dharma Raksha—A.D. 1004-1058.
62. Jñāna Sri—A.D. 1053,
and several others.